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TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* XXX. 20.

VOL. III.

OXFORD,
JOHN HENRY PARKER;
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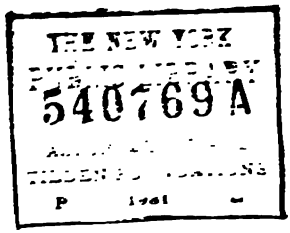

BAXTER, PRINTER, OXFORD.

THE

TREATISES

OF

S. CÆCILIUS CYPRIAN,

BISHOP OF CARTHAGE, AND MARTYR.

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TRANSLATED,

WITH NOTES AND INDICES.

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JOHN HENRY PARKER;
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MDCCCXXXIX.

BAXTER, PRINTER, OXFORD.

TO THE

MOST REVEREND FATHER IN GOD

WILLIAM

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FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD,

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IN TOKEN OF

REVERENCE FOR HIS PERSON AND SACRED OFFICE,

AND OF

GRATITUDE FOR HIS EPISCOPAL KINDNESS.

PREFACE.

THE Treatises of St. Cyprian may suitably be preceded by the short Memoir of his life written by his Deacon Pontius, and the Proconsular Acts of his Martyrdom.

The Memoir is recommended to our attention, not so much by any special excellence in itself, as by the circumstance that it is written by one who was about the Bishop's person, who attended him in exile, and who was a witness of his death[a]. The reader need scarcely be reminded, that the Deacon in St. Cyprian's age, as afterwards, was the personal attendant and minister of the Bishop; thus St. Laurence is celebrated as Deacon or Archdeacon to Sextus or Xystus, Bishop of Rome and Martyr, the contemporary of St. Cyprian; and St. Athanasius as Deacon to Alexander, Bishop of Alexandria, in the Council of Nicæa.

The Proconsular Acts are considered to be the substance of the original, with the incidental additions of subsequent times[b].

[a] S. Jerome (Script. de Vir. Illust. 68.) praises this life as an "egregium volumen." Ancient Martyrologies record that Pontius eventually followed his master in Martyrdom. The Bollandists, however, distinguish between him and the Martyr Pontius, who was a Priest, and suffered in Piedmont.

[b] The substantial authenticity of these Acts seems to be generally allowed; by the Benedictines, by Cave, Lit. Hist. art. Pontius, and by Gibbon, who says that they and Pontius' life "are consistent with each other and with probability." The Bollandists consider that the Confession and Martyrdom were "extracted by the faithful from the public Acts, and then a few words added in order to form them into a continuous narration. And that in like manner some additions were made at the end concerning the mode and circumstances of the Martyrdom, &c."

What has further to be said of St. Cyprian is reserved for the second part of the Volume, which will contain his Letters. It shall only be added here, that he was converted to the Christian faith about A.D. 246, consecrated A.D. 248, and martyred A.D. 258.

The Life of St. Cyprian, by Pontius his Deacon.

Cyprian, that religious Priest and glorious Witness of God, composed many works, whereby may survive the memory of so worthy a name; the abundant fecundity of his eloquence, and of God's grace in him, so widely spread itself in copiousness and richness of speech, that perchance even to the end of the world he will speak on; and yet, forasmuch as his works and merits claim as a right that they should become an example to us in writing, it has seemed good to draw up this brief summary of it; not as if the life of so great a man were unknown to any of the heathen, but that even to our posterity may be handed on his singular and high example unto an immortal memory. Certainly it were hard, when even laymen and catechumens, who have obtained martyrdom, have been honoured by our forefathers for their very martyrdom's sake, with a record of many, nay of all details of their passion, in order to our acquaintance with it who were yet unborn, hard were it to pass over Cyprian's passion, so great a Priest and so great a Martyr, who even over and above his martyrdom had lessons to teach; and hard again to hide the deeds which he did in his life. Those in truth were such, so great and wonderful, as to deter me by the very contemplation of their greatness, and to urge me to a confession of my incapacity to do justice to my subject, or to represent his high deeds in correspondent terms, except that the multitude of his achievements tells its own tale without heralding from others. It has to be added, that you too are longing to hear much, or, if possible, the whole concerning him, having a burning desire at least to know his deeds, though his word of mouth be silent. In which respect to say that I am deficient in the resources of

eloquence, is to say little. Eloquence itself fails of the means of fully satisfying your longing. Thus we are sorely pressed on either side; by the weight of his excellences, by the importunity of your entreaties.

2. From what shall I commence? where enter upon his excellences, but from faith as a first principle, and from his heavenly birth? considering that the deeds of a man of God should be reckoned from no other point than that of his being born of God. He might have employments before it, and a heart engaged and imbued with liberal arts; still I pass over all this, as up to this date tending merely to advantage of this life[c]. But after he had learned sacred knowledge and had emerged out of the clouds of this world into the light of spiritual wisdom, whatever I was witness to, whatever I have discovered of his preferable works, I will relate; with the request that those deficiencies of my narrative, which I feel will occur, should be charged upon my ignorance rather than on his fame. A.D. 246.

3. While he was yet in the rudiments of his faith, he felt that nothing was more fitting towards God than the observance of continence; for the breast became what it should be, and the understanding reached the full capacity of truth, when the lust of the flesh was trampled on with the healthy and unimpaired vigour of sanctity. Who has ever recorded such a marvel? the second birth had not yet given eyes to the new man in the full radiance of divine light, yet he was now conquering the old and previous darkness by the mere outskirts of that light. Next, what is greater still, when he had gained from Scripture certain lessons not according to the measure of his noviciate but with the rapidity of faith, he at once i. e. before Baptism.

[c] S. Gregory Nazianzen, in his oration in praise of S. Cyprian, (Orat. 18.) states, that before his conversion he was addicted to magical arts, which he made use of against a Christian female, named Justina, of whom he was enamoured; that she however betook herself to Christ and St. Mary, and the attempt ended in his burning his books, and professing Christianity. Fell rejects the account altogether as a mere fiction, (Monit. in Conf. S. Cypr.); Maranus, the Benedictine Editor, (in vit.) and Tillemont refer it to a Cyprian, Bishop of Antioch in Phœnicia, who has a place in both the Roman and Greek calendars. S. Cyprian was a teacher of rhetoric, of great reputation; Jerom. de Vir. Illustr. 67. and before his conversion seems to have plunged into the usual excesses of heathenism. vid. Treatise i. 2, 3. He seems not to have been a native of Carthage. vid. Ep. 7. ed. Fell. St. Austin seems to speak of him as a Senator. Serm. 311. c. 7.

appropriated to himself what he there read to be profitable in meriting of the Lord. Diverting his property to the maintenance of the indigent, and distributing whole estates in money, he secured two benefits at once, both renouncing the pursuit of this world, than which nothing is more pernicious, and observing mercy;—mercy, which God has preferred even to His sacrifices, in which even he failed who said that he had kept all the commandments of the law, and by which with an anticipating haste of piety, he arrived at perfection almost before he had learned how[4]. Who, let me ask, of the ancients, has done this? who of the most esteemed elders in the faith, whose minds and ears have through ever so many years been assailed by the words divine, ventured any thing such as he, this man of an unformed faith and perchance unrecognized profession, did achieve, surpassing the old time by glorious and admirable works? No one reaps as soon as he has sowed. None treads out the vintage from a young plantation. None yet ever sought ripe fruit of bushes freshly planted. In him all things incredible met together. In him the threshing anticipated, (if it can be said, for the thing surpasses belief,) anticipated, I say, the sowing; the vintage the tendril; the fruit, the firm root.

vid. infra i. 3.

1 Tim. 3. 6.

4. The Epistle of the Apostle says, that novices should be passed by; lest the drowsiness of heathenism hanging on the scarcely rallied senses, unlearned freshness might offend in aught against God. He was the first, and, I suppose, the sole instance, that greater progress is made by faith than by time. That Eunuch indeed in the Acts of the Apostles is described as being baptized at once by Philip, because he believed with his whole heart; but the parallel does not hold. For the one was both a Jew, and in his way from the Lord's Temple was reading the Prophet Isaiah, and had hope in Christ, though he thought Him not yet come; the other, coming of the unlearned heathen, had as ripe a faith at first, as few perhaps have at last. In a word, there was no delay in his case as to the grace of God, no postponement. I have said too little:

a. Bapt. init.

[4] S. Cyprian himself attributes his change of heart and life to his baptism; and while confessing with Pontius "to sin no more has come of faith," declares also, "after that lifegiving water succoured me, what was dark began to shine, what seemed impossible, now could be achieved." i. 3.

he forthwith received the Presbyterate and Priesthood. A. D. 247.
Who indeed would not commit all the ranks of honour to such a mind believing? Many are the things he did when yet a layman, many when a Presbyter, many after the example of just men of old, with a close imitation, earning of the Lord, and surrendering himself to all the duties of religion. And whenever he read of any one who had been mentioned with praise by God, this was his ordinary advice, that we should inquire on account of what deeds he had pleased God. If Job, glorious by the testimony of God, is called a true worshipper of God, one to whom no one might be compared on earth, he taught that "one ought to do whatever Job had done before; that, while we too do the same, we may obtain the same testimony of God upon ourselves. Job, despising the ruin of his estate, was so strong in practised virtue, as not to feel even temporal losses of his benevolence. Penury broke him not, nor grief, neither his wife's prayers, nor his bodily sufferings shook his resolution. Virtue remained fixed in her own home; and resignation established upon deep foundations, was moved by no assault of the devil who tempted, from blessing his Lord with a thankful faith even amid adversity. His house was open to any one who came. No widow returned with her lap empty; nor blind, but was guided by him as a companion; nor feeble in step, but was lifted by him as by a carrier; nor helpless under the hand of the powerful, but had him for a champion. These things," he used to say, "must they do who would please God[e]." And thus running through the specimens of all good men, while he ever imitated the best, he set forth himself also for imitation.

5. He had an intimacy with one among us, a just and memorable man, by name Cæcilius[f], a Presbyter both by age and order, who had converted him from his wanderings in this world to the acknowledgment of the true divinity: him he loved with full honour and all observance, looking up to him with dutiful veneration, not merely as the friend and brother of his soul, but as though the parent of his new life.

[e] This passage does not occur in any of S. Cyprian's extant Treatises; it resembles them in style.

[f] S. Cyprian, adopted as a Christian name, the name of one to whom he owed so much; vid. Jerom. l. c. Hence his full names are Thascius Cæcilius Cyprianus.

And so it was that Cæcilius, comforted by such attentions, was led, and reasonably, to such a fulness of affection, that, on departing from this world, when his summons was near, he commended to him his wife and children, and thus, from making him a member of his communion, in the event made him the heir of his affections[g]. It were long to go through details; it were a toil to enumerate his holy deeds.

A.D. 248. 6. For evidence of his good works, I suppose this is enough, that by the judgment of God and the good will of the people, he was chosen for the office of the Priesthood, and the rank of the Episcopate, while yet a neophyte, and, as was considered, a novice[h]. Although still in the first days of his faith, and in the rudimental season of his spiritual life, in such sort did his noble disposition shine out, that, resplendent in the brightness at least of hope, though not of office, he promised a full performance of the duties of the priesthood, which was coming on him. Nor will I pass over that special circumstance, how, while the whole people, God influencing, poured itself out in love and honour of him, he on the other hand humbly withdrew himself, yielding to older men, and deeming himself unworthy of the title of such honour, whereby he became the more worthy. For he is but made more worthy, who declines what he deserves. With such emotion was the excited people at that time agitated, longing with spiritual desire, as the event proves, not a Bishop merely; but in him who had hid himself, and whom it was by a divine presage so demanding, seeking, not a Priest only, but a Martyr to come. A numerous brotherhood had beset the doors of his house; solicitous love poured itself around all the approaches. What befel the Apostle might then perhaps have been granted to him, as he wished it, to be let down through a window; had he already shared with the Apostle the honour of ordination. One might see all others

[g] Clerics, however, "by the Canons of the African Church, could not become trustees to the property of their brethren, on the ground that they were bound to serve nought but the altar and sacrifice, and to keep their time for supplications and prayers." Fell in Cypr. Epist. 1. vid. Conc. Carthag. A.D. 348. The same rule may be alluded to in Treatise vi. 4. infra. "Numerous Bishops, despising their sacred calling, engaged themselves in secular vocations," "divinâ procuratione contempti, *procuratores* rerum secularium fieri."

[h] Vid. 1 Tim. iii. 6. S. Ambrose, Nectarius, Eusebius of Cæsarea in Cappadocia, and others, were made Bishops under the same circumstances.

in anxious suspense waiting for his coming, and receiving him with excess of joy when he came. I say it unwillingly, but I must say it. Some resisted him[1], even that he might obtain his wish. Whom however, how forbearingly, how patiently, how kindly he bore with! how indulgently he forgave, reckoning them afterwards among his most intimate and familiar friends, to the wonder of many! for who, but might count it miraculous that so retentive a memory should become so oblivious?

7. How henceforth he bore himself, who would suffice to relate! how great was his loving-kindness, his strength of mind! his mercy, his severity! Such sanctity and grace shone forth from his countenance as to confuse the gazer. His look was grave and glad; neither a sternness which was sad, nor overmuch good nature; but a just mixture of both; so that one might doubt whether he claimed more our reverence or our love, except that he claimed both. Nor did his dress belie his countenance, subdued, as it was, to the middle course. He was not the man to be inflated with the pride of the world's fashions; yet neither to grovel in a studious penury; in that the latter style of dress is as boastful, as that so ambitious frugality is ostentatious. How, when a Bishop, he acted towards the poor, whom he already loved as a catechumen, let the priests of mercifulness consider; whether taught in the office of good works by the discipline of their very order, or obliged to the duty of love by the general bond of the Gospel Sacrament. As for Cyprian, what he was, such his Bishop's seat found him ready made, and did not make him.

8. And so it was that for such merits he forthwith obtained also the glory of proscription. Nor was it other than fitting that one, who within the retreat of conscience so abounded in the full honours of religion and faith, should also have a public name among the Gentiles. Indeed he might even then, for the rapidity with which he developed into all things, have hastened to the appointed crown of Martyrdom; especially A.D. 250.

[1] Five Priests opposed his consecration, one of them being Novatus; they afterwards fomented the disorders of which the Confessors were made the instrument, (vid. infra *Introd.* to Treatise v.) and joined the party of Felicissimus. This they did when S. Cyprian was in concealment during the persecution. vid. Ep. 43. init. ed. Fell.

since the cries were frequent which called him "to the lion[k];" had it not been meet that he should pass through all degrees of glory before he came to the highest, and had not the ruin of the Church which then threatened needed the aid of so fertile a mind. For imagine him taken hence at that time by the high reward of Martyrdom; who was there to shew the gains of grace making progress by faith? who to curb the single women as it were with the bridle of the Lord's lessons into a congruous rule of chastity, and a dress becoming their holiness? who to teach penitence to the Lapsed? truth to heretics, unity to schismatics? to the sons of God peace and the law of Gospel prayer? who to be the instrument of overthrowing blaspheming Gentiles, by retorting on them their charges on us? by whom were Christians, grieved at loss of friends with excess of fondness or (what is worse) defect of faith, by whom to be comforted with the hope of things to come? from whom should we else learn mercy? from whom patience? who was there to repress the evil feeling springing from the malignity of poisonous envy, with the sweetness of a salutary remedy? who to cheer the host of Martyrs with the exhortation of a divine discourse,—who lastly to hasten with a stirring heavenly trumpet those many confessors, signed with a second inscription on their brow, and reserved as living examples of Martyrdom? Well surely it was ordered then, well and indeed divinely, that a man so necessary for so many and so good objects, was retarded from a Martyr's consummation[l].

vid. Treat. i. vid. iv. vid. vi. vid. vii. vid. ii. and viii. vid. xi. vid. x. vid. xi. vid. xii. vid. xiii.

9. You wish to be sure that that retirement of his which now took place, was not from fear[m]; not to allege other

[k] "Christianos ad Leonem." Tertullian Apol. 40. de Spect. 26.

[l] S. Jerome relates, that he had seen an old man, who professed to have seen in his youth an amanuensis of S. Cyprian's, who was in the habit of relating that the latter never passed a day without reading Tertullian, continually saying to him, Da Magistrum; Hand me my Master. vid. Jerom. de Vir. Illustr. 53. also Introd. to Treatise iv. That S. Cyprian however did not follow Tertullian implicitly is plain from his retiring from the persecution, not to mention other points of difference.

[m] On the subject of flight in persecution, vid. infra note g, on vi. 8. vid. also Ep. 34. fin. ed. Fell. Tertullian in his Montanistic Tract *De fugâ in Persecutione* maintains that flight is unlawful. The Roman Clergy (Ep. 8.) find fault with S. Cyprian's flight: he defends himself, (Ep. 20.) saying he withdrew to hinder a riot. His warrant for doing so was a divine direction. vid. Ep. 16. "When a persecution impended, the Bishops used to assemble the people, and exhort them to constancy. Then they baptized infants and catechumens and divided the Eucha-

evidence, he did suffer afterwards; which suffering of course he would have shrunk from according to his wont, had he shrunk from it before. But in truth, fear it was, but right fear; fear of offending the Lord, fear which had rather be dutiful to God's precepts, than be crowned together with the breach of them. A mind surrendered in all things to God, and a faith enslaved to the divine directions, considered that it would be sinning in very suffering, unless it had obeyed the Lord who then ordered that retreat. Something more must here be said on the advantage of the postponement, though already I have touched on the subject. By what seems shortly to have taken place, we may prove, as follows, that that retirement did not issue from human pusillanimity, but, as is the case, was really divine. The people of God had been ravaged with the extraordinary and fierce assaults of a harrassing persecution; and, whereas the crafty enemy could not deceive all by one and the same artifice, therefore raging against them in manifold ways, wherever the incautious soldier exposed his side, there he worsted each by various overthrows. Some one was required who, when wounds had been received, and darts cast by the changeful art of the torturing enemy, had heavenly remedies at hand according to the nature of each, now to pierce and now to sooth; and then was preserved a man of a mind beyond all others divinely tempered, to steer the Church in a steady middle course between the rebounding waves of colliding schisms. Let me ask then, is not such design divine? could it have been without God's governance? Let them look to it who think that such things happen by chance. The Church answers to them with loud voice, declaring that she does not allow, does not believe, that these her necessary champions are reserved without the providence of God.

10. However, let me be allowed to run through the rest. A. D. 252.
A dreadful pestilence broke out afterwards[n], and the extra-

rist among the faithful." Vales. in Euseb. Hist. viii. 11. S. Dionysius was accused of having retired without first attending to these necessary duties. *ibid.*

[n] For a description of the pestilence, vid. infra ix. 9. vid. also the letters of Dionysius of Alexandria (Euseb. Hist. vii. 22.) and S. Gregory Nyssen's life of Gregory of Neo-Cæsarea, in fin. In the year 262 it was especially destructive in Rome and in the cities of Greece, carrying off in Rome as many as 5000 persons daily. Half the popu-

ordinary ravages of a hateful sickness entered house after house of the trembling populace in succession, carrying off with sudden violence numberless people daily, each from his own home. There was a general panic, flight, shrinking from the infection, unnatural exposure of infected friends; as though to carry the dying out of doors, were to rid one's self of death itself. Meanwhile multitudes lay about the whole city, not bodies, but by this time corpses; and called on the pity of passers-by from the view of a fortune common to both parties. No one looked to aught beyond his cruel gain. No one was alarmed from the recollection of parallel instances. No one did to another what he wished done to himself. It were a crime to pass over what in such circumstances was the conduct of this Pontiff of Christ and God, who had surpassed the Pontiffs of this world as much in benevolence as in truth of doctrine. First he assembled the people in one place, urged on them the excellence of mercifulness, taught them by instances from holy Scripture how much the offices of benevolence avail to merit with God. Then he subjoined that there was nothing wonderful in cherishing our own with the fitting dutifulness of charity; that he became the perfect man, who did somewhat more than publican or heathen, who, overcoming evil with good and exercising what resembled a divine clemency, loved even his enemies, who prayed, as the Lord admonishes and exhorts, for the well-being of those who are persecuting him. He then makes His sun rise, and bestows rain from time to time to foster the seed, shewing forth all these benefits not only to His own, but to strangers also; and he, who professes himself even God's son, why follows he not the example of his Father? "We should answer to our birth," he says; "it is not fit that they should be degenerate who are known to have been born again by God; rather the seed of a good Father should be evidenced in the offspring, by our copying of His goodness." I pass over many other things and those important, which my limits will not allow me to detail; about which let it suffice to have noticed thus

lation of Alexandria perished in it, according to Gibbon, who says that it "raged without interruption in every province, every city, and almost every family of the Roman empire, from 250 to 265." Hist. x. fin. Its duration is variously estimated.

much. If the very Gentiles, had they heard them in the rostrum, would probably have believed forthwith, what should a Christian people do, whose very name begins in faith? Accordingly ministrations are divided among them at once, according to the ranks and circumstances of such. Many who from stress of poverty were unable to shew forth benefits of cost, shewed forth what was more than costliness; by their personal toil doing other services more precious than all riches. Who indeed under such a teacher but must haste to be occupied in some part of that warfare, by which he would be pleasing God the Father, and Christ the Judge, and so good a Priest besides? Accordingly they did good in the profusion of exuberant works to all, and not only to the household of faith. They did somewhat more than is recorded of the incomparable benevolence of Tobias. He must pardon the word, again pardon it, pardon it often; or, to speak more truly, he must in equity grant, that, although there was room for very much before Christ, yet after Him there has been room for somewhat more, since to Christ's times the fulness is ascribed. The slain of the king and the outcasts, whom Tobias gathered together, were of his own kin only.

11. To these so good and so merciful deeds banishment succeeded. For unbelief ever makes such return, recompensing the worse for the better. Nor need I mention what God's Priest answered the proconsul who questioned him, for there are Acts which relate it. Any how he is forbidden the city, he who had done some good towards its health; he who had toiled lest the eyes of the living should suffer the horrors of the infernal abode; he, I say, who sleepless in the watchings of benevolence had by a blameless kindness, (O the crime!) secured a deserted state and destitute country from the sight of many exiles, when all were flying from the loathsome look of the city. But this is the world's concern in it, with whom exile is a punishment. To us our country is less dear, who have a name in common, who abhor even our own parents if they would persuade us contrary to the Lord. To them it is a heavy punishment to live away from their city. To the Christian the whole world is our home. Wherefore, though he be sent away into ever so hidden and remote a

A.D. 257.

place, having share in the things of his God, he cannot count it banishment. Besides, while he serves God entirely, even in his own city he is a stranger. For while he abstains from desires of the flesh by continence of the Holy Ghost, putting off the conversation of the old man, he is a foreigner even among his citizens, or I may say, among the very parents of his earthly life. Moreover, though this might seem a punishment under other circumstances, yet in such causes and sentences which we suffer for trial of our virtue, it is not punishment, it is glory. But even suppose banishment to be a punishment to us. If so, they are guilty of the most extreme of crimes and the worst impiety, as their own conscience testifies, who bring themselves to visit the innocent with what they deem a punishment. I will not at present delineate a delightful spot; I say nothing at first of the addition of all kinds of beauties. Let us suppose the place offensive in its circumstances, wretched to look upon, without wholesome water, or pleasant green, or neighbouring shore; with vast rocks covered with forests, amid the inhospitable depths of an altogether desert solitude, far off in the world's trackless districts. Such a place might indeed bear the name of exile, had Cyprian, priest of God, come thither; to whom if man's ministrations failed, even the birds as to Elias, or the Angels as to Daniel, would minister. Far, far indeed be it from any one to believe, that even the least among us, provided he remained in the confession of the Holy Name, should want any thing; so far was he God's Pontiff, who had ever been urgent in matters of mercifulness, from wanting the aid of all these things.

12. Next let us recount with thanksgiving what I had put as the second supposition; namely, that there was divinely provided for the soul of such a man, a sunny and sufficient place, a place of sojourn, secret, as he could wish it, and whatever has been before promised as his portion who seeks the kingdom and righteousness of God[o]. And, not to dwell upon the frequent visits of his brethren, nay, the love of the very citizens, which afforded to him all things whereof he seemed

[o] Curubis, the place of S. Cyprian's exile, was "a free and maritime city of Zeugitania, in a pleasant situation, a fertile territory, and at the distance of about forty miles from Carthage." Gibbon, Hist. ch. 16.

to be despoiled, I will not pass over the wonderful visitation of God, by which He willed His Priest to be so sure in exile of his passion which was to follow, that from his more abundant assurance of the impending Martyrdom, Curubis possessed not an exile only, but even a Martyr. For on that day when first we remained in the place of banishment, (for me he chose out of his household in the condescension of his love to be a voluntary exile, which, O had I been also in his passion!) "there appeared to me," said he, "before I was yet sunk in slumber, a young man greater than the human stature, by whom being led as if to the prætorium, I seemed to myself to be brought near to the tribunal of the proconsul then sitting. He, on seeing me, forthwith began to write down upon a tablet a sentence, which I knew not, for he had not asked me questions in the usual form; however, that young man, who stood behind his back, with great anxiety read whatever had been set down. And, since he could not utter it in words, he intimated it by signs, which declared what was in the writing of that tablet. For opening his hand and flattening it like a blade, and imitating the blow of customary execution, he expressed what he would have signified as if in clear words. I understood the future sentence of my passion. I began at once to ask and seek, that the delay even of one day might be given me, in order to my settling my affairs in a regular way. After I had frequently repeated my prayer, he began again to set down something on the tablet. I perceived however, from the sereneness of his countenance, that the judge's mind was influenced by the request, as if reasonable. Moreover, that youth, who already had divulged somewhat by gesture, if not by wórd, concerning my passion, made haste to signify by secret signs from time to time, twisting his fingers one behind another, that the delay was granted which I asked until the morrow. For me, although the sentence was not read, while my heart exulted at the pleasant news of delay granted, yet such was my alarm, from the chance of mistaking the interpretation, that it was still all in flutter and agitation from the remains of apprehension."

13. What revelation could be more manifest? what condescending mercy more blessed? All that happened after in

due course, were announced to him beforehand. In nothing did the words of God come short; in nothing was the holy promise mutilated. Do but review each particular as it was shewn to him. He seeks a delay till the morrow when his sentence of suffering was under deliberation; alleging his wish to settle his affairs on the day which he had gained. His one day signified a year, which he was to pass in this world after the vision. For, to speak more distinctly, he was crowned, at the completion of the year, on that very day, on which this had been announced to him at its commencement. For the day of the Lord, though we do not find it used for year in divine Scripture, yet in making promise of things to come, we consider that that space of time ought to be given. Hence it matters not, if nothing short of a year be announced while a day was spoken of, since that would necessarily be more complete, which is greater. And whereas it was explained by gesture not by speech, express speech was reserved for the presence of the time itself. For it is usual then to set forth a thing in words, when what is set forth is actually fulfilled. For no one knew for certain wherefore this was shewn to him, till it turned out that he was crowned on the same day on which he had seen it. And yet in the interval his impending passion was known for certain by all; but as to the particular day of his passion all those very persons were silent, as if they were ignorant. And indeed I find some such thing in the Scriptures. For the Priest Zacharias, when a son was promised him by the Angel, because he believed not, became dumb; so that by signs he asked for a tablet, seeing he had, not to utter, but to write his son's name. Reasonably here too, when God's messenger signified the Bishop's impending passion mainly by signs, he both administered his faith and fortified his Priest. But again the reason for seeking delay was his arranging his affairs and settling his will. Now what affairs had he, what will to arrange, except Ecclesiastical matters? For this reason there is a final delay granted, that arrangements may be made as to whatever wants arrangement by a final determination concerning the maintenance of the poor. And I consider that for this sole end and for nothing else was he thus indulged by those who had banished and were to kill him, that while

here he might relieve the poor who were here, with whatever remained to be given of his final bounty, or, to speak more exactly, with the total of his means. When then he had arranged matters so mercifully, and thus ordered them in his last wishes, to-morrow's day drew near.

14. And now a messenger came to him from the City from Xystus, that good and peace-making Priest, and therefore most blessed Martyr. The executioner was expected every day, who was to strike through that devoted neck of our most holy victim; and by this daily expectation of dying, every day, as it came, became to him as though a day of crowning. Meanwhile there came to him numbers of eminent and illustrious persons, men of rank and family and secular distinction, who for the sake of their old friendship with him, urged him many times to retire, backing their solicitations with the offer of suitable places. But he, with mind hanging upon heaven, had put the world out of sight, and did not assent to their persuasive solicitations. Perhaps he would have done then also, what was urged on him, and by many of the faithful too, if he had been bidden by divine command[p]. Nor must we leave unheralded the sublime glory of such a man, in that, when the world was now raging and in reliance on its Rulers breathing out hatred of the sacred Name, he, as occasion was given, fortified God's servants with exhortations of the Lord, and animated them to tread under foot sufferings of the present time, on the contemplation of the glory which is to follow. In truth, there was in him so great a love of sacred discourse, that while he prayed for passion, he desired that it might be granted him while he was conversing concerning God. From Rome. Sextus. A.D. 258.

15. And these were the daily acts of a Priest destined for a sacrifice, pleasing to God; when behold at the orders of the Proconsul, the Prætor's Official with his soldiers suddenly surprised his gardens, those gardens which in the beginnings of his faith he had sold, and, when God's kindness restored

[p] He did at first retire and conceal himself at the advice of his friends. This was on the Proconsul's coming to Utica; on the latter's returning to Carthage, he came back to his gardens, and remained there, without moving farther, till the officers arrested him. He had sold his gardens on his conversion, but they had come back to him, perhaps (as Gibbon supposes) by the kindness of his friends. vid. Pontius infr. 15. The opening of Treatise i. may stand for a description of them.

them, would certainly have sold again for the benefit of the poor, but that he feared to raise the jealousy of his persecutors. The Official surprised him, or, I should more truly say, thought he had. For what is there to surprise, as though by unforeseen attack, the mind which is always ready? He went forward therefore, now certain that that would be accomplished, which had long been held back; he went forward with high and erect mind, with cheerfulness in his look, and constancy in his heart. But being remanded till the morrow, he turned from the Prætorium to the Official's house, when suddenly the report spreads throughout Carthage, that "Thascius was now brought out," whom all knew, not only by the reputation in which he was honourably held, but also from the recollection of his great achievement. All men throng together to a sight, which for us was glorious from the self-sacrifice of his faith, but to the Gentiles deplorable. However, during his lodgment for one night in the house of the Official, his confinement was not rigorous, so that we his intimates and friends were in his company as usual. Meanwhile the whole people, conscious lest ought might be done in the night without its own knowledge, kept watch at the door of the house. The Divine goodness granted to him at that time, deserving as he was of it, that God's people should even then keep vigil to usher in the day of their Priest's Martyrdom. Some one, however, may perhaps ask, what was the reason why he returned from the Prætorium to the Official; and some think this, that on his part the Proconsul was then unwilling. Far be it from me in things divinely overruled to complain of indolence or caprice in the Proconsul. Far be it from me to allow such an evil within the thoughts of a scrupulous mind, as that the idle words of man should give sentence upon so blessed a Martyr. But that next day, which a year before God's condescension had predicted, was destined to be truly the morrow.

viz. in the plague.

16. At length that other day dawned, that appointed, promised, divine day[q]; which though the tyrant himself had desired to put off, he would not at all have been able; a day pleasant in the secret knowledge of the Martyr who was to

[q] S. Cyprian suffered on the same day as Cornelius of Rome, and six years after him.

be, all clouds being dispersed throughout the world's circuit, and the sun shining brightly. He left the Official's house, he an Official of Christ and God, being hemmed in by the crowds of a mixed multitude on every side. So infinite an army joined his train, it seemed as though he was coming with troops in array to subdue death. As he went, he had to pass the race-course. Well did it happen, and as if with a meaning, that he should pass by the place of a corresponding contest, who was running for the crown of righteousness, and had just finished his labours. When he reached the Prætorium, the Proconsul not yet having arrived, a private room was allowed him. There, while he sate profusely perspiring after his long journey, (it so happened that his seat was covered with linen[r], as if to secure to him the honours of the episcopate even under the very stroke of Martyrdom,) one of the officers[s], who was formerly a Christian, offered him clothes of his own; thinking he might be willing to exchange his moist garments for his own dry ones, and for himself ambitious of nothing further in return for his gift, than to possess the now bloody sweat of the Martyr on his road to God. But he made answer, "That were seeking remedy for discomforts, which perchance may not last out the day." Is it surprising that he thought light of weariness in body, who in soul had made light of death? But, to be brief, suddenly the Proconsul is announced; and he is brought out, placed before him, asked his name; he says who he is, and no more.

17. Upon this the judge reads from the tablet the sentence, which before in the vision he had not read; a divine sentence, not lightly to be spoken; a sentence worthy of such a Bishop and such a Witness; a glorious sentence, in which he is called a "standard-bearer of the sect," and "an enemy of the gods," and one who should be made "an example to his followers," and whose blood should now be shed "in vindication of the law." Most satisfactory, most true is this sentence; for every thing that was said, though said by a Gentile, is divine. Nor surely is it wonderful, that High Priests are apt to prophesy of the passion. He had been a

vid. infra Procons. Acts.

[r] "The Bishop's seat used anciently to be covered with linen." Ed. Ben.

[s] tesserariis; those who communicated the *tessera* through the century.

standard-bearer, who was in the practice of teaching concerning the bearing of Christ's cross; an enemy of the gods, who bade destroy idols; he was an example to his own, who unto the many who were about to follow in the same way, first of his province[t] presented these first-fruits of Martyrdom. In his blood too "the law began to be ratified," but the law of Martyrs, who rivalling their teacher in an initiation of a like glory, themselves too ratified the law of his example in their own blood.

18. And when he passed out of the doors of the Prætorium, a crowd of soldiers accompanied him, and that nothing might be wanting in his passion, centurions and tribunes were at his side. The place where he was to suffer is level, surrounded with numerous trees so as to afford a sublime spectacle. But, whereas its exceeding breadth hindered the view amid that tumultuous crowd, persons who favoured him had climbed up the branches, that he might gain this distinction also, (as in Zacchæus's history,) of being seen from the trees. And now his eyes being bound with his own hands, he tried to hasten the delay of the executioner, whose business is the steel; and who with failing hand and trembling fingers scarce could grasp it, until, when the hour was ripe for his glorification, that centurion was granted strength to consummate the death of a rare man, his hand being nerved with power from above. O blessed people of the Church, who in eyes and other senses and in uplifted voice, suffered together with such a Bishop, and thus, as they had always heard him discourse, were crowned by God the Judge! For although it could not happen, as the common wish was, that the whole people at once should suffer in partnership of his glory, yet whoever had the hearty will to suffer under the eyes of Christ and in the ears of His Priest, did by the sufficient witness of his wish, send up his name God-wards, as if by a representative. And thus, his passion being consummated, it came about, that Cyprian, who had been an example to all good men, was moreover the first in Africa to die his priestly diadems[u]

[t] i. e. in the province so called, the Eastern or Proconsular Africa.

[u] i. e. his crowns of sanctity and priesthood became a crown of martyrdom. The Romanists would make such passages as this allude to the tonsure. The African Bishops cut their hair in a circle. Vallars. in Hieron. Ep. 142. vid. also August. Ep. 33. §. 5. Bingham does not dissent; though he is "not con-

in blood. For from the time that the Episcopal Order is catalogued in Carthage, none is ever related, even of the holiest Priests, to have attained unto passion[x], though service devoted to God is always counted in dedicated men as if a martyrdom. But Cyprian reached even unto the perfect crown the Lord consummating; so that in that very city in which he had so lived, and had been the first to do such noble deeds, he was the first also to decorate the ensigns of the heavenly priesthood with glorious bloodshed. What shall I here do? between joy at his passion, and grief at bereavement, my mind is divided, and two sorts of feelings oppress a breast too straitened for them. Shall I grieve that I was not his companion? but his triumph is to be celebrated. Shall I celebrate his triumph? but I am in grief that I am not his companion. To you, however, the truth is to be avowed, and simply, as you know it, that it was in my purpose to be so. In his glory I exult much and more than much, and yet I grieve more that I remain behind.

The Confession and Martyrdom of St. Cyprian, from the Proconsular Acts.

WHEN the Emperor Valerian was Consul for the fourth, and Gallienus for the third time, on the third of the Kalends of September, Paternus Proconsul at Carthage in his council-chamber thus spoke to Cyprian the Bishop. 'The most sacred Emperors Valerian and Gallienus have honoured me with letters, wherein they enjoin that all those who use not the religion of Rome, shall formally make profession of their return to the use of Roman rites; I have made accordingly enquiry of your name; what answer do you make to me?' A.D. 257. Aug. 30.

fident that this was the reason of the name *coronati*." Antiqu. vi. 4. §. 17.

[x] S. Cyprian himself seems to say that African Bishops had already been martyred. Ep. 66. ed. Fell. Accordingly, Tillemont suggests that Pontius speaks only of Africa in a restricted sense, or the Carthaginian territory, which was called especially "the Province." vid. supra 17. Baronius, Lumper and others interpret it of Carthage only, referring to the words which follow in Pontius' text. Others understand Pontius to speak only of the Valerian Persecution. Gibbon eagerly seizes on Pontius' assertion in its broadest sense, and uses it for his own purposes.

Cyprian the Bishop spake, 'I am a Christian and Bishop; I know no other Gods besides the One and true God, who made heaven and earth, the sea, and all things therein; this God we Christians serve, to Him we pray day and night, for ourselves, for all mankind, for the health of the Emperors themselves[y].' Paternus Proconsul said, 'Do you persist in this purpose?' Cyprian Bishop answered, 'That good purpose, which hath once acknowledged God, cannot be changed.' Paternus Proconsul said, 'Will you then, obeying the mandate of the Emperors, depart into exile to the city of Curubis?' Cyprian Bishop said, 'I go.' Paternus Proconsul said, 'The letters, wherewith I have been honoured by the Emperors, speak of Presbyters as well as of Bishops: I would know of you therefore, who be they, who are Presbyters in this city?' Cyprian Bishop answered, 'By your laws you have righteously and with great benefit forbidden any to be informers[z]; therefore they cannot be discovered and denounced by me: but they will be found in their own cities.' Paternus Proconsul said, 'I am accordingly inquisitor in this place.' Cyprian said, 'Our rules forbid any man to offer himself for punishment, and your ordinances discourage the same: they may not therefore offer themselves[a], but they will be discovered by your inquisition.' Paternus Proconsul said, 'They shall be discovered by me;' and added, 'they further ordain, that no conventicles be held in any place, and that the Christians shall not enter their cemeteries; if any transgress this wholesome ordinance, it shall be capital.' Cyprian Bishop answered, 'Do as you have been instructed.'

Then Paternus the Proconsul bade them lead away the Bishop Cyprian into exile. During his long abode in this place, Aspasius Paternus was succeeded by Galerius Maximus, A.D. 258. who bade the Bishop Cyprian be recalled from exile, and brought before him. Cyprian, the holy Martyr, chosen of God, returned from Curubis, to which he had been exiled by order of Aspasius Paternus then Proconsul, and by sacred

[y] Vid. in like manner Polycarp. ad Phil. 12. Just. M. Apol. I. i. 17. Athenag. Leg. 37. Tertullian, Apol. 30. Origen, in Cels. viii. 73. Euseb. Hist. vii. 11.

[z] For this law vid. Justinian Cod. x. 11.

[a] Vid. August. contr. Gaudent. i. 40. (31.) where this passage is referred to. vid. also Cypr. Ep. 81. ed. Fell. Those who studiously exposed themselves to persecution were called *Professores*. vid. Lumper in Vit. Cypr.

command abode in his own gardens. There he was in daily expectation that he should be visited as it had been shewn him. While he dwelt there, suddenly on the Ides of September, in the consulship of Tuscus and Bassus, there came to him two chief officials[b]; one the chief gaoler[c] in the Proconsular court of Galerius, the other[d] marshal of the guard in the same court; they placed him between them in a chariot, and carried him to Sexti[e], whither the Proconsul had retired for the recovery of his health. By order of the Proconsul he was reserved for hearing on another day; so the blessed Cyprian was privately lodged in the house of the chief gaoler of the court of the most honourable[f] Galerius Maximus, Proconsul, in the street which is called Saturn's, between the temples of Venus and of Salus. Thither flocked the whole multitude of the brethren; which when holy Cyprian knew, he bade that the young women should be protected, seeing they all continued in the open street before the gate of the officer's house. So on another day, the 18th of the Kalends of October, a great crowd was collected early at Sexti, as the Proconsul commanded. And the same day Cyprian was brought before him as he sat for judgment in the court called Sauciolum[g]. The Proconsul demanded, 'Are you Thascius Cyprianus?' Cyprian Bishop answered, 'I am he.' Galerius Maximus Proconsul said, "The most sacred Emperors have commanded you to conform to the Roman rites." Cyprian Bishop said, "I refuse to do so." Galerius: "Take heed for yourself." Cyprian; "Execute the Emperor's orders; in a matter so manifest I may not deliberate." Galerius, after briefly conferring with his judicial council, with much reluctance pronounced the following sentence. "You have long lived an irreligious life, and have drawn together a number of men bound by an unlawful association[h], and professed yourself an

vid. supra Life 12.

Sept. 13.

Sept. 14.

sacrilega mente.

[b] Principes; they were the chief officers of the Prætorian court.

[c] Strator officii. al. stator vid. Ducange in verb.

[d] Equistrator.

[e] Sexti, as it is written by Tillemont and Lumper, was a place according to some authorities six miles, according to others, four miles from Carthage. Morcelli writes it Sextum.

[f] Clarissimi. vid. Gibbon Hist. ch. 17, who says that in the reigns of the Antonines this title was the ordinary and legal style of senators. Afterwards it was given to the governors of provinces.

[g] i.e. the criminal court. vid. Ducange, and Fell in loc.

[h] Nefariæ conspirationis. Christianity was not recognized as a *religio licita* till the next year, 259, by Gallienus. vid. Neander Hist. (Rose) vol. i. Sect. i. 2. A.

open enemy to the gods and the religion of Rome; and the pious, most sacred, and august Emperors, Valerian and Gallienus, and the most noble Cæsar Valerian, have endeavoured in vain to bring you back to conformity with their religious observances;—whereas then you have been apprehended as principal and ringleader in these infamous crimes, you shall be made an example to those whom you have wickedly associated with you: the authority of law shall be ratified in your blood." He then read the sentence of the court from a written tablet. "It is the will of this court, that Thascius Cyprianus be immediately beheaded." Cyprian Bishop said, v "Thanks be to God[i]." After sentence was pronounced, the whole assembled of the brethren cried out, "We will be beheaded with him." A great tumult arose among the brethren, and a crowd followed to the place of execution. He was brought forth into the field near Sexti, where having laid aside his upper garment[k], he kneeled down, and addressed himself in prayer to the Lord. Then stripping himself of his dalmatic, and giving it to the Deacons, he stood in his linen tunic[l], and awaited the executioner, to whom when he came Cyprian bade five and twenty pieces of gold be given. The brethren meanwhile spread linen cloths and napkins on the ground before him. Being unable to tie the sleeve of his robe at the wrist, Julian Presbyter and Julian Subdeacon performed this office for him. Then the blessed Cyprian covered his eyes with his hands, and so suffered. His body was exposed in a place hard by, to gratify the curiosity of the heathen. But in the course of the night it was removed, and transported with prayers and great pomp with wax tapers and funeral torches to the burying ground of Macrobius Candidianus the Procurator, near the fish ponds in the Mappalian Way. A few days after, Galerius Maximus the Proconsul died.

[i] Vid. S. Augustin. Serm. 309. §. 6. which in several points illustrates and confirms this narrative.

[k] Lacerna or byrrus, a cloke, anciently, of a red colour. Ducange. Baronius would interpret it of the episcopal dress of his day; but the passage in the Acts is an addition. vid. Bingham Antiqu. vi. 4. §. 18.

[l] The tunicle or dalmatic "was used in the earliest ages of the Christian Church. Originally it has no sleeves. ... It is said that wide sleeves were added ... about the fourth century in the West.... The English Ritual directs it to be used by the assistant ministers in the Holy Communion." Palmer's Origines. Appendix §. 4.

Thus suffered the most blessed Martyr Cyprian, on the eighteenth day of the Kalends of October, under Valerian and Gallienus Emperors; in the kingdom of our Lord Jesus Christ, to whom be honour and glory for ever and ever. Amen. Sept. 14.

Some such notice of St. Cyprian's life and death, as the above, was necessary to introduce the following Treatises; the force of which, as compositions, depends in no small degree on some previous knowledge of the character and history of the writer. They are the words of one who loved Christianity well enough to give up for it at a mature age secular engagements, settled habits and opinions, property, quiet, and at length life itself. While exhorting to almsgiving, he is already an example of voluntary poverty; if he praises virginity, he has himself embraced the single life; he insists on the nothingness of things earthly, having first chosen contempt and reproach; he denounces the heathen magistrate, with the knowledge that he is braving his power; and he is severe with the Lapsed, because he himself is to be a Martyr. Without going into the details of his theological and ecclesiastical career, these facts are the great outlines of his history, and may suitably and profitably be set against the subjects treated in the following pages, and his mode of treating them. So much is there of pretence in the world; so easy is it to see truths which are hard to practise, so skilful is the intellect in simulating moral greatness, so quick to feel and admire the truth, and so dexterous in expressing and adorning it, that we naturally look out for some assurance, which professions seldom supply, that we are reading what is real and spontaneous, and not a mere semblance of high qualities.

As regards the Translation, for almost the whole of which

the Editors are indebted to the Rev. CHARLES THORNTON, of Christ Church, it need only be stated, that neither the text of Baluzius nor of Fell has been followed implicitly, but, where they differed, one or other has been preferred according to the particular case. An attempt has been made, in one portion of the Scripture references, to mark S. Cyprian's variations from the present Vulgate version; but the differences between the latter and his own, though often considerable, are often so small, as to make it a matter of nice judgment when he should be said to agree or disagree with it. It would seem on the whole that the Vulgate and S. Cyprian's version differ from each other most in the Prophets, next in the rest of the Old Testament, and least in the Gospels and Epistles. The Psalms must be excepted from this comparison, in which there is very little difference of translation at all, perhaps from substitution of the Vulgate on the part of transcribers. Next to the Psalms, there is least difference in the books of the Apocrypha, and among these in Ecclesiasticus. This information and other assistance while the Volume has been in the press, have been kindly supplied by two friends of one of the Editors.

J. H. N.

Oxford,
Feast of St. Mark, 1839.

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TREATISE I.

ON THE GRACE OF GOD.

ADDRESSED TO DONATUS.

[S. Cyprian addressed the following composition to his intimate friend Donatus shortly after his baptism, that is, about A.D. 246. S. Augustine thus remarks concerning it; (De Doctr. Christ. iv. 14.) "No pleasure is imparted by that sweetness of style, which, though keeping clear of what is exceptionable, dresses up its small and fugitive excellences in a frothiness of language, which could not be applied with propriety or judgment even to what is great and standard. An instance of this occurs in an Epistle of S. Cyprian, which, whether the author intended it or not, shews posterity, as I think, how his style was pruned of its redundance by the soundness of Christian doctrine, and subdued into a more grave and sober eloquence; such as in his later Epistles delights without drawback, is imitated without reserve, and is equalled only with great difficulty." After quoting a passage from the opening of this work, he proceeds: "Such writing is wonderful, and argues an overflowing exuberance of eloquence, yet it displeases a correct taste by its excess. Those however who like it, consider forsooth a person who avoids it, and speaks more soberly, to be unable to use it, not to avoid it from judgment. Accordingly that holy man shews both that he can so speak, for he has in one place done so, and to be averse to it, since he has never afterwards."]

1. You rightly remind me, most dear Donatus: I remember my promise, and this is of a truth fit season for performing it, when the vintage gives holiday[a], and the mind, abandoning itself to repose, enjoys the recurring and appointed resting-time of the wearied year. The place too suits the day; and the

[a] The Church, while abolishing heathen feasts, retained that of the vintage, as really belonging to natural religion. vid. Cod. Theod. II. Tit. 8. and Fell's note in loc.

TREAT. I. fair face of the gardens joins with the mild airs of gentle autumn, in soothing and cheering the senses. It is pleasant here to lead on the day in talk, and to form the heart toward a knowledge of the revealed will, by edifying narratives. And that no profane intruder may induce restraint on our converse, or the ill-ruled tongues of a loud family out-talk it, pass we unto this seat. 'Tis a secret spot made for retirement, and the vines, whose gadding and vagrant shoots form festoons among the canes which support them, have framed for us a portico of tendrills with a roof of leaves. Fitly here shall we tell the tales of wisdom; and while we refresh the eye with a delightful gaze upon the trees and vines, the mind will be gathering at once instruction from what is said, and refreshment from what is seen; though you indeed have neither pleasure nor purpose now in any thing but conversation. Despising the enchantments of this delicious scene, your eye rests upon me; in look, in thought, you have given your whole self to listen, and with that love for me, which you feel. Yet what in sum or substance can be any thoughts, imparted by me to you? The poor worth of my narrow wit puts out but a sorry harvest, no weighty generous stalks give wealth to the herbage; still, with what power I can, I will make the endeavour. I have indeed a support in my subject. In courts of justice, in political speaking, a fertile genius may toss its fluent efforts aloft; but when we speak concerning the Lord our God, the pure sincerity of our words rests for convincing, not on powers of eloquence, but on things. Accept then what, without talent, is still substantial; no tinselled art of words to catch the common ear, but simple things, in their rude truth, which go to preach God's mercy. Accept what is felt, before it is learnt; not gathered by a slow discovery through the train of years, but brought into me in one short act of an undelaying grace.

2. For me, while I yet lay in darkness and bewildering night, and was tossed to and fro on the billows of this troublesome world, ignorant of my true life, an outcast from light and truth, I used to think that second birth, which Divine Mercy promised for my salvation, a hard saying according to the life I then led: as if a man could be so quickened to a new life in the Laver of healing water, as to

put off his natural self; and keep his former tabernacle, yet be changed in heart and soul! How is it possible, said I, for so great a conversion to be accomplished, so that both the obstinate defilement of our natural substance, and old and ingrained habits, should suddenly and rapidly be put off; evils, whose roots are deeply seated within? When does he learn frugality, to whom fine feasts and rich banquets have become a habit? or he who in gay sumptuous robes glisters with gold and purple, when does he reduce himself to ordinary and simple raiment? Another, whose bent is among public distinctions and honours, cannot bear to become a private and unnoticed man; while one who is thronged by a phalanx of dependents, and retinued by the overflowing attendance of an obsequious host, thinks it punishment to be alone. The temptation still unrelaxed, need is it that, as before, wine should entice, pride inflate, anger inflame, covetousness disquiet, cruelty stimulate, ambition delight, and lust lead headlong.

3. Such were my frequent musings; for whereas I was encumbered with the many sins of my past life, which it seemed impossible to be rid of, so I had used myself to give way to my clinging infirmities, and, from despair of better things, to humour the evils of my heart, as slaves born in my house, and my proper offspring. But after that life-giving Water succoured me, washing away the stain of former years, and pouring into my cleansed and hallowed breast the light which comes from heaven, after that I drank in the Heavenly Spirit, and was created into a new man by a second birth,—then marvellously what before was doubtful became plain to me,—what was hidden was revealed,—what was dark began to shine,—what was before difficult now had a way and means,—what had seemed impossible now could be achieved,—what was in me of the guilty flesh now confessed that it was earthy,—what was quickened in me by the Holy Ghost now had a growth according to God. Thou knowest well, thou canst recollect as well as I, what was then taken from me, and what was given by that death of sin, that quickening power of holiness. Thou knowest, I name it not, over my own praises it were unwelcome to boast; though that is ground, never for boasting but for gratitude, which is not ascribed to man's virtue, but is confessed to be God's

TREAT. I. bounty; so that to sin no more has come of faith, as heretofore to sin had come of human error. From God, I say, from God is all we can be; from Him we live, from Him we grow, and by that strength which is from Him accepted and ingathered, we learn beforehand, even in this present state, the foretokens of what is yet to be. Let only fear be a guard upon innocency, that that Lord, who by the influence of His heavenly mercy has graciously shone into our hearts, may be detained by righteous obedience in the hostelry of a mind that pleases Him; that the security imparted to us may not beget slothfulness, nor the former enemy steal upon us anew.

4. But if you would keep the path of innocency and of righteousness, and walk with a firm unfailing step, hanging upon God in all your strength and with all your heart, you have but to be that, which this beginning has made you; your power to do will be according to the increase of spiritual grace. For there is no measure or rule, as is the way of earthly gifts, in dispensing of the gift from heaven; the spirit is poured forth liberally, not confined by limits, not hindered in its course by the restraint of barriers or by definitely measured goal. It flows on without stop, it flows over without stint. We have only to present to it a thirsting and opened breast; what measure we bring thither of faith to hold, so much do we drink in of grace to inundate. Hereby is the strength given, with sober chastity, uncorrupt mind, pure voice, and virtue undefiled, to cure the sick by staunching the poisonous work within them, to cleanse the defilement of unwise souls by restoring to them health, to bid enemies be at peace, to give gentleness to the violent, and calmness to the excited; to force to confession by sharp threatening the unclean and wandering spirits, who have of violence effected lodgment in men, till they fly, to inflict on them severe stripes, while they struggle, shriek, and groan, to stretch them out in pains increasing and renewed, to smite them with rods, and scorch with fire[b]. A work is wrought there, but is not seen; the blow is secret, but the punishment is manifest. Thus in so far as we are what we have begun to be, the Spirit which we have received enjoys its state of freedom;

[b] Vid. notes on Treatise ii. §. 3. 4.

in so far as we have not changed body and limbs, our fleshly sight is still darkened by the cloud of this world. What a dominion is this, and what a power of the mind! not only to be itself withdrawn from the pernicious touch of the world, as one who being cleansed and hallowed can take no defilement from encounter with the enemy, but to be found in such an increase of greatness and might, as to rule with sovereign lordship over the whole force of our assailing adversary!

5. That by a more clear exposure of the truth, the signs of this divine gift may be rendered plainer, I will give you light whereby to understand it; wiping aside the mist of evils, I will uncover to you the shadows of this shrouded world. Imagine yourself a little time to have been removed to the summit of some lofty mountain, and witness from thence the aspect of human things as they lie spread beneath you: cast your eyes hither and thither, and yourself free from contact of earth, mark the turmoils of this billowy world. You will at once begin to look on life with pity; recalled to self-remembrance, and made more thankful to God, you will congratulate yourself with increased comfort on having escaped from it. Look then, and see the public ways obstructed by bandits, the seas invested by pirates, the murderous sternness of camps introducing warfare into every place; a world reeking with mutual bloodshed; and homicide, a crime in individuals, called virtue when wrought by nations, as if sin should gain impunity, not from the measure of innocence, but from the extent of its barbarity.

6. If next you turn eyes and countenance towards the cities; no solitude so melancholy, as the peopled concourse there. The show of gladiators is placed in its array, that eyes which lust for cruelty may find in it a pastime. The body is nourished up with strong aliments, and the huge bulk of limbs thrives in its brawn and muscle, that the pampered victim may die a costlier death. Man for man's pleasure is slaughtered; and to learn to slay is a point of skill, an exercise, a trade; sin is not only done, but taught. What can be named more inhuman, or more miserable? Men are educated in the capacity of murder, and find their glory in the practice. What think you, I pray, of this also, when men expose themselves to wild beasts, unsentenced thereto? In

TREAT. I. the flower of their age, beautiful in person, and in robes of cost, they dress themselves alive for their voluntary funeral, glorying, poor creatures, in their very misery. They fight with beasts, not for their crimes, but for their madness. Fathers are spectators of their own sons; a brother is in the ring, and his sister close by; and though the increased grandeur of the spectacle, makes addition to its expense, yet, alas! even the mother supplies that increase, in order that she too may be present at her own woes. In scenes thus impious, thus dreadful and deadly, they forget that their eyes at least are murderers.

7. Turn now and look at another kind of spectacle, as contagious and as deplorable; in the theatres you will witness occasions both for sorrow and shame. It is called "the tragic buskin," to recount in verse the enormities of early times; the by-gone sin of parricide and incest is unfolded in representation fashioned after the pattern of the truth, lest in the course of ages what erst was perpetrated may be forgotten. Every age is reminded by what it hears, that what has been, can be done; offences die not with the wane of ages, crime is not drowned in years, nor wickedness buried in forgetfulness; deeds gone by in the perpetration abide in the precedent. In mimes, men are drawn on, by lessons of impurity, to review what they have done before in secret, or to hear told what they may do hereafter. Adultery is learnt, while it is seen; and while this evil, publicly sanctioned, inveigles to vice, the matron returns from the scene, with loss of the modest feeling which perchance she took to it. What ruin is it to morals still beyond, what a provocative to infamous deeds, what food for vice, to be contaminated by stage-playing, to see the studied sufferance of sinful acts[c] against the covenant and law of birth! Men are unmanned[d], their especial pride and strength is all enfeebled in the dishonour of their enervated frame; and he best pleases there, whose gait best minces into a woman. His crime expands into a deed of praise, and the more infamous he is, the more accomplished is he accounted. Witnessed, (alas the guilt!) and witnessed with delight, what cannot such a one insinuate? He stirs the senses, he lulls the feelings, he drives out the sterner conscience of an honest breast; and even authority is

[c] Patientiam incestæ turpitudinis elaboratam. [d] Evirantur.

not wanting to the disgrace which solicits them, that the mischief may creep upon men by an easier access. They draw Venus unchaste, Mars adulterous; and that Jupiter of theirs, supreme not more in dominion than in vice, burning amidst his very thunderbolts for earthly amours, one time bespangled in the plumage of a swan, and at another floating down in a shower of gold, and now rushing forward with his ministering birds to seize upon children. Ask now, can a spectator continue uninjured or pure? The Gods whom they worship, they imitate; to the wretched men crimes become a religious duty.

8. Oh, if standing on that lofty watch, you could pry into the secret places, unbolt the doors of chambers, and expose the hidden recesses to the testimony of sight, you would behold the immodest commit what the modest brow cannot even behold; you would see what it is a blame even to see; you would see what men frenzied with their vices deny that they commit, while hasting to commit them. With mad purpose man assaults man. Things are done which are distasteful even to the doers. It is a truth, the criminal accuses those who are but like himself; the infamous defames the infamous, and thinks to be but conscious an acquittal, as if consciousness were not proof. In public they are accusers, in private they incur the charge; sitting in judgment upon the act, while they are the culprits who have done it. They condemn abroad, what they practise at home; freely doing what when done they blame. Such audacity is fit help-meet to vice; it is a shamelessness befitting the impure. Wonder not at ought which their mouth may speak; its worst offence in words is but a small sin.

9. But now, after highways occupied by robbers, after battles manifold dispersed through the whole earth, after spectacles either cruel or impure, after infamous lusts, either publicly proffered or secluded within the walls of home, where sin concealed but makes boldness greater,—you may still think the public forum[c] safe, as neither subjected to open outrage, nor touched with a criminal pollution. Thither then look, and you will witness abominations more abundant, and

[c] S. Cyprian's profession, as a rhetorician, prior to his conversion, gave him acquaintance with the forum.

TREAT. I. will turn your eyes aside with increased aversion. Though the laws be graved on twelve tables, and the statutes publicly lettered on entablature of brass, amid those very laws is wickedness committed, amongst those statutes are offences wrought. Innocence is not retained even where it is defended. The fury of disputants rages; amid the garbs of peace, peace is broken, and the mad forum rebellows with litigation. Spear is there, and sword, and executioner nigh at hand; there is hook to pierce, and rack to stretch, and fire to consume: torments for one body of man more than his members. Who is to interpose? His patron? He plays a double game and deceives. The judge? He sells his sentence. He sits to punish, and commits crimes; and judge becomes guilty, that defendant may perish guiltless. Crime is rife in all quarters; every where, in multiplied forms of sin, does the injurious poison work, by means of iniquitous minds. One man forges a will; another deposes falsely by a fraud which is capital; here children are kept from their patrimony, there a man's property is estreated to strangers. The adversary incriminates, the false informer assails, the witness defames; on all hands the bold venality of prostituted voices advances on its work of lying accusation; the guilty not even share ruin with the innocent. There is no fear of the laws; no apprehension of inquisitor or judge; what can be paid for, is not dreaded; the offence is, among the guilty to be guiltless; he who does not imitate the bad, offends them. Law has made a compact with crime, and guilt has become legal, by being public. What sense of shame, what probity can exist, where bad men have none to condemn them, and where none are found but ought to be condemned?

10. But that I may not seem to be selecting the worst specimens, and, from wish to disparage, to be leading you over objects offensive, from their sad and odious aspect, to the gaze of a purer conscience, I will now point you to things which the world's ignorance accounts good; but wherein you will still discover objects of aversion. What you deem to be honours, the fasces, resources in wealth, power in the camp, purple robes in office, arbitrary power in command, these are but the hidden virus of seductive ills, sin smiling with a face of gladness, but a deep woe under the treacherous attraction.

Poison, whose deadly juices have been tinctured with sweetness, and its savour disguised by a successful deceit, seems on the drinking but a common beverage; when drunken up, the death which you have swallowed surprises you. You see that man, remarkable in dress, and glittering, as he thinks, in his purple: what baseness was the price which bought his splendour? What arrogant rebuffs did he not first submit to? What proud gates were not besieged by his matin salutations? How many haughty men's insulting steps, wedged in their crowd of clients, did he front, before himself in turn was greeted by an equal retinue, appendage not of his person but of his power? He earns respect not by his character but by the fasces. Witness, in a word, the wretched exit of these men, when the time-serving flatterer moves off, and their partizan, deserting them when private men, leaves their side bare to dishonour. Then the injuries which they have inflicted on their estate come home to them, the losses of their exhausted fortune, by which the favour of the vulgar was bought, and the popular breeze pursued with perishing and thankless solicitations. Utterly infatuate indeed and barren was the adventure, to present, in the mere amusement of a disappointing show, what is no gain to the people, and a waste to the candidate!

11. Those too whom you consider as the rich, who add park to park, shutting out the poor beyond their bounding-line, and stretching ever further their limitless estates; who possess the mighty mass of silver and gold, treasuries of wealth, whether in builded heap or buried store, these too, trembling amidst their riches, are torn by the workings of anxiety, lest the robber dispossess them, lest the assassin assail them, lest the jealousy of richer men molest them with fraudulent suits. Their food is not in peace, nor their slumbers. See he is sighing amidst a banquet, drinking from gems; and though the soft couch receive his body, exhausted with feasting, in its embosoming depth, he lies sleepless amid the down; not aware, wretched man! that his are torments in disguise, that he is held captive by his gold, and is rather the menial than the master of his wealth and riches. And, oh hateful blindness of mind, and profound darkness of an insane cupidity! when he might disburden and uplift him-

Treat. 1. self from his load, still he does but brood over his tormenting wealth, still obstinately cling to his penal gatherings. No bounty thence to clients, no sharing with the needy; and they call that money their own, which they keep immured with solicitous pains, as though it were another's, and from which they impart neither to their friends nor to their children any thing, nor even to themselves. In such sort only are they possessors, that they keep others from the possession; and, oh strange abuse of names! they call that 'goods' which they use for nought but evil.

12. Think you that even those are safe, those with their chaplets of honours and large resources, at least firm-footed and secure, who glitter in the splendour of a royal court, and are circled with the protection of armed sentinels? Greater fears are theirs than other men's; in proportion as one is dreaded, is he compelled to dread. His very greatness exacts from the mighty his proportion of penalties, though he be guarded by a band of satellites, and his person be closed and covered by the frequent retinue around him. The peace of mind which he denies to those beneath him, he is unable to transfer to himself. The power which makes men terrible to others, first is a terror to themselves. It smiles that it may rage, it flatters that it may deceive, it entices that it may slay, it exalts that it may cast down. Arbitrary power exacts usury; the more abundant are the dignities given, the more severe is the interest of their loan.

13. It is then the only placid and sure tranquillity for man, the one solid and firm and perpetual security, to be rescued from the tempests of this troublesome world, and to rest in the settled anchorage of salvation; to lift his eyes from earth to heaven; and, admitted to the benefit of the Lord, and now most near in mind unto his God, to glory that whatever to other men seems lofty and great in human affairs, falls short of the feelings of his own bosom. He has nothing now to seek from this world, nothing to pine after, who is superior to the world. How settled, how immoveable is that protection, how heavenly the blessedness in its never-failing good, to become released from the bonds of earthly entanglement, and emerge out of this nether defilement into the light of the life everlasting! Nothing avails all that the guileful mischief of our

assailing foe has in past times done against us: we are brought to love still more what we are to be, by being admitted to see and to condemn what once we were. No need of price, or solicitation, or labour, that the perfection of man, whether in excellence or in power, should be wrought in us with an elaborate travail; it is a gift from God, freely bestowed, and at our hand. As the sun irradiates spontaneously, the day illuminates, the stream irrigates, and the shower bedews, so does the Heavenly Spirit pour itself into us. When once the soul has fixed its gaze on heaven, and recognized its Author, rising off earth, and lifted out of all dominion of the world, it begins to be that, which it believes itself to be. You then, who are sealed in the spiritual camp by a heavenly warfare, do but preserve in integrity and sobriety your exercise of religious virtues; be ever either in prayer or reading; now speak with God, now let Him speak with thee. Let His precepts instruct and form you; whom He has made rich, none will make poor: there will be poverty never more, when once the breast has been satisfied with the heavenly banquetting. Ceilings embellished with gold, mansions encrusted with slabs of precious marble, will seem poor, when you feel, that it is yourself that is rather to be waited on, yourself to be garnished, that that is your better house, wherein the Lord sits as in a temple, and where the Holy Spirit has begun to dwell. Let us array that house with the colours of innocency, and illumine it with the light of righteousness; age will not cause it to decay, the colours on its walls will not change their lustre, nor its gold lose its brightness. All tinselled things are transitory; those inspire the possessor with no sure confidence which are not possessed in substance. But this remains in a dress ever fresh, in honour untarnished, in brilliancy perpetual. It admits neither of wane nor perishing; only, when the body is given back, of fashioning unto perfection.

14. Thus far, most dear Donatus, briefly, for the present: for though a permissive and loving temper, a stedfast mind, a constant faith, finds comfort in wholesome words; and though nothing pleases your ears so well, as what is pleasing to them in God; we ought yet to place a limit upon our converse, as we live hard by one another, and may often talk together. And since this is the quiet of the holidays, and a season of

TREAT. I. leisure, what remains of the day, now that the sun is descending towards evening, let us enjoy it, not even the time of our repast being unprivileged with heavenly grace. Let psalms keep measure in our temperate feasting, and as you have a ready memory and a melodious voice, take on you that task, as you are wont. Best entertainment will your dear friends have, if we have something spiritual to hear, and our ears be soothed with sweet religious music.

TREATISE II.

ON THE VANITY OF IDOLS.

[The following short Treatise, which some have suspected to be a fragment of a larger work, was written by its author soon after the foregoing, apparently in the beginning of A.D. 247. For passages in it, S. Cyprian seems to be indebted to the writings of Tertullian and Minucius Felix. In this as well as in the foregoing there are no quotations from Scripture.]

1. THAT they are no Gods, whom the common people worship, is known from hence. They were kings in ancient times, whose royal memory obtained for them when dead an after-homage from their people. Hence temples were established to them; and images graved, that the countenances of the departed might be detained in the resemblance; and victims immolated to them, and holidays appointed to pay them honour; and what at first was invented as a consolation, became a sacred rite in the generations after[a]. Let us see whether this truth is sustained in the individual instances. Melicertes and Leucothoë fall headlong into the sea, and presently they become sea-deities. Castor and his brother die by turns, that by turns they may live. Esculapius, the better to mount into a god, is struck by thunder; Hercules puts off the man, by being consumed in the fires of Œta; Apollo was shepherd to Admetus; Neptune built walls for Laomedon, and obtained, unhappy labourer, no wages for his

[a] Eusebius (Præp. Evang. i. 9.) gives a more detailed account of the origin of Idolatry. He says that Sun and Moon were the first objects of worship, and that among the Egyptians. The Phœnicians worshipped Sun, Moon, Planets, and Elements, and the phænomena to which they gave rise. The use of temples, images, and the artificial decorations which it involved, came in afterwards when dead men were deified and spirits evoked.

TREAT. II.

work. Jupiter's cave is still seen in Crete and his tomb shewn. It is notorious too that Saturn was driven away by him, and that Latium received its name from his being latent there. It was he that first taught the imprinting of letters and the stamping of coins in Italy; whence the public treasury is said to belong to Saturn; he too was maintainer of the country life, and is therefore painted as an old man with a sickle. When driven into exile, Janus admitted him to a home; who gave name to the Janiculum, and occasion to the month of January. He is imaged with two faces, as seeming to stand midway, and look both upon the commencing and the departing year. The Mauritanians moreover notoriously worship kings, and make no secret of it.

2. Hence the worship of the Gods receives a variety of change through different nations and provinces; no longer the same god being adored by all, but each preserving religious veneration of their own ancestors. That this was so, Alexander the Great declares, in that famous volume written to his mother: that a priest, under fear of his power, made known to him concerning the Gods a truth which from men in general is concealed, that it is ancestors and kings whose memory is observed, and that the rituals of worship and sacrifice grew up therefrom. If, however, Gods ever were born, why are none born up to this day? Unless indeed Jupiter has aged, and Juno has left bearing. Why again think you that the Gods can do all for the Romans, when you see them availing nothing for their own nations against the Roman arms? for we know that the Gods of the Romans also are home-born. Through the perjury of Proculus, Romulus was made a god; so were Picus, and Tiberinus, and Pilumnus, and Consus, to whom Romulus would have worship paid as god, not of fraud, but of counsel, when the triumph of perfidy was accomplished in the rape of the Sabines. Tatius was inventor and worshipper of a goddess Cloacina; Hostilius of Dismay and Paleness; afterwards, by some one, Fever was consecrated, and Acca, and Flora, who were harlots. To such a pass indeed do the Romans proceed in inventing the names of Gods, that they have even a god Vidius, who widows the body of the soul, and who is too sad and funeral to be admitted within the walls, but is placed

beyond them; so that being thus made an exile, he is rather put under ban than worshipped by the Roman religion. There is besides a Scansus named from ascents; Forculus from doors, Limentinus from thresholds, Cardea from hinges, and Orbona from bereavements. These are Roman Gods. But there is a Mars of Thrace, a Jupiter of Crete, a Juno whether of Argos or Samus or Carthage; a Diana of Taurus, a Mother of the Gods at Ida, and monsters (if not deities) in Egypt; these surely, if any power belonged to them, would have saved their own dominion, and the dominions of their people. The Roman household-gods are confessedly a vanquished set, brought by the fugitive Æneas; and they have a Venus the Bald, more dishonoured by her baldness in Rome, than by her wound in Homer.

foribus. liminibus. cardinibus. orbitatibus.

3. Kingdoms are not the result of desert, but are changed about by chance; empire once belonged to Assyrians, Medes, Persians; and we know that Greeks and Egyptians have enjoyed dominion. Thus in the succession of ascendancy, the Romans likewise, like the rest, have reached their season of empire; but if you look back to its origin, you must blush. We find culprits and criminals brought together to make a nation; and the Asylum established, that impunity may render them numerous. That their king may have a prerogative in crimes, Romulus becomes a fratricide; and to promote matrimony, he enters on that work of peace by deeds of quarrel; rapine, violence, and deceit, are the increase of the population of the state; their marriage is a breach of the covenant of hospitality, and cruel warfare with their fathers-in-law. The highest step in Roman honours is the Consulship; but we find the Consulship of no better origin than the Crown. Brutus puts his sons to death, in order that the desert of guilt may add fresh title to his office. Not then from the sanctities of religion, from auguries and auspices, did the Roman dignities receive their growth; but they observe their permitted season within their destined limits. Furthermore, Regulus obeyed the auspices, and yet was taken prisoner; Mancinus yielded submission to them, yet was sent under the yoke; Paulus had chickens that fed, and nevertheless was slain at Cannæ; Caius Cæsar, when the auguries and auspices restrained him from sailing to Africa before winter,

TREAT. II. made light of them; and thereby the sooner both sailed and conquered. All these have that same method of error and deceit, leading the foolish and extravagant multitude, by tricks which blind the truth; spirits unclean and wandering, who having plunged in human vices, and left their heavenly strength through contagion of the earth, cease not to draw others into an equal perdition, and pour over them the delusion of their own depravity[b].

4. The Poets likewise recognize these spirits; and Socrates professed himself to be taught and directed by the motions of a spirit; herefrom too the Magi assume a power, whether for mischief or for trifling; the chief of whom, however, Hostanes, acknowledges that the form of the true God cannot be seen, and says that Angels stand beside His throne. Herein Plato upon the same principle consents, worshipping one God, and naming the rest Angels or spirits. Hermes Trismegistus likewise speaks of the one God; and acknowledges Him to be beyond comprehension or appreciation. These spirits then lurk under statues and consecrated images; they inspire the breasts of bards with their breath, they animate the fibres of the entrails, direct the flight of birds, rule the lots, cause oracles, and ever mix falsehood with truth. Themselves beguiled, they are the beguilers of others; disturbing their life, disquieting their sleep. Creeping likewise into their bodies, they affright the mind, distort the limbs, break the health, provoke diseases, to drive men into worshipping them; and, on being feasted with the odour of altars and the piles of slaughtered sheep, to seem by undoing what they had inflicted, to effect a cure. All the remedy they give, is to leave off harming. Neither have they other aim than this, to call men away from God; to divert them from intelligence of the true religion, into superstition towards themselves: making men to become companions in those pains which are their own portion, by guilefully leading them into their own guilt. Yet these when adjured on our part by the true God, at once submit, and make confession, and are forced to depart from

[b] Vide in the foregoing Treatise, §. 4. and so Minucius, (§. 27.) and Lactantius, (Instit. ii. 15) speaks of spirits, polluted by sins of earth, and wandering over it. It was a common belief of the Fathers, that besides the great apostasy when the devil fell, sons of God or Angels had been tempted and overcome by the attractions of sense. vid. Translation of S. Cyril, Catech. ii. 10. note.

the bodies they have possessed. You may see them by our voice, and through the operation of the unseen majesty, lashed with stripes, and scorched with fire; stretched out under the increase of their multiplying penalty, shrieking, groaning, intreating, confessing from whence they came, and when they depart, even in the hearing of their own worshippers; and either leaping out suddenly, or gradually vanishing, as faith in the sufferer aids, or grace in the curer conspires[c]. Hence they impel the populace into a hatred of our name, in order that men may hate before they know us; and not, through knowing, either be forced to follow us, or be restrained from condemning.

5. God then is the one Lord of all: a height which allows of no compeer, itself sole occupant of all power. Let us gather an illustration from earth concerning the empire divine. When did ever a partnership in royalty either begin with good faith, or end without bloodshed? Thus the brotherhood of the Thebans was sundered, and discord, outliving death, kept its hold in their unreconciled ashes: neither could one kingdom contain the Roman twins, though housed afore within the tabernacle of one womb. Pompey and Cæsar were connected together, yet observed not their bond of relationship, amidst the rivalry of power. Neither in man only need this draw your attention, for all nature here consents; bees have one king, the flocks one guide, the herds one ruler; far more has the world but one Ruler, who orders all things that are by His word, regulates by His wisdom, and accomplishes by His power. We cannot see Him, He is too bright for our vision; we cannot reach Him, He is too pure for our touch; we cannot scan Him, He is too great for our intelligence; and therefore we but think of Him worthily, when we own Him to be beyond our thought.

[c] Similar accounts are found in Justin, (Apol. ii. 6 fin.) Theophilus, (ad Autol. ii. 8.) Tertullian, (Apolog. 23.) Minucius, (§. 27.) Origen, (in Cels. vii. 4.) Lactantius, (Instit. ii. 16.) Athanasius, (vit. Ant. 63, 64.) By torturing them "by fire" seems to be meant the mysterious pain inflicted on them by the words of the exorciser; for Minucius speaks of "their being expelled out of the bodies of men by the torture of our words, and the fire of our speech." And Lactantius of their being "adjured by the Name of God," and "tortured by the voice of the righteous;" "therefore," he continues, "after much howling, they often cry out, that they are scourged and burned, and are departing without delay." Again, S. Hilary speaks of their groaning at the bones of the Martyrs, and being burnt without fire." in Constant. 8.

TREAT. II. And now what Temple can God possess, when the whole world is His Temple? When man dwells at large, shall I shut up within a single structure the power of so great a majesty? In our own mind must be His shrine, and His consecration within our own bosom. Neither ask thou the Name of God. God is His Name. There names are needed, where multitude is to be divided by separate distinction of terms; but to God, beside whom there is none other, God is the only name. He therefore is One, and every where is He whole, yet diffused. People oftentimes in common course make confession of God, when mind and soul become warned of their Author and first Principle. We ofttimes hear it said, 'O God,' and, 'God sees me,' and 'to God I commend him,' and 'God will restore to me,' and 'as God will,' and 'if God vouchsafes.' And herein is the essence of the guilt, to refuse to own, while you cannot avoid to know Him.

6. But that Christ is, and how salvation hath come to us through Him, herein is the plan, and the means. The grace of God was given at first to the Jews; through this they were righteous in old time, and their ancestors were obedient to the ordinances of religion. Hence their Kingdom was uplifted in renown, and their race became many, and abounded. But becoming negligent in the after-time, unruly and proud, and puffed up in a confidence in their fathers, they slight the divine commandments, and have forfeited thereby that grace which had been given them. How unhallowed their life became, with what guilty offences they violated their religion, themselves give witness; silent with the tongue, but confessing by the event. Dispersed and straggling, they roam; exiles from their soil and clime, they are tossed among the homes of strangers. God moreover had aforetime declared, that in the decline of ages, when the end of this world came nigh, He from every nation and people and place would gather to Him worshippers much more faithful and of a better obedience, who should have enjoyment of that loving-mercy, as a divine gift, which the Jews having received had lost through neglect of His ordinances. Dispenser then and Master of this loving mercy, of this grace and discipline, SERMO. the Word and Son of God is sent, who by all the prophets hitherto was fore-announced, as the Enlightener and Teacher

of the human race. He is the Virtue of God, He is His Reason, He is His Wisdom and Glory. He enters into the Virgin, and puts on flesh, being the Holy Spirit[d]. God is made one with man. He is our God, He is the Christ, who as Mediator between two, puts on man[e] that He may lead him to the Father. Christ willed to become what man is, in order that man may have power to become what Christ is. The Jews also knew that Christ should come. Continually by the voice of the Prophets were the tidings of Him renewed to them; but with a signification of two Advents of Him, one which should be occupied in the dealings and example of man, the other which should reveal Him as God; though, not understanding His first Advent, which went first and was hidden in His passion, they believe in one Advent only, that which will be manifested in His power. That the people of the Jews could not understand this, was the due reward of their crimes. Such blindness had they earned as to wisdom and knowledge, that, as being unworthy of life, they had the Life before their eyes, yet could not see it.

Virtus. Ratio. miscetur.

7. Therefore when Christ Jesus, as had been before told by the Prophets, cast devils out of men by a word and by the bidding of His voice, nerved the palsied, cleansed the leprous, enlightened the blind, gave stepping to the lame, revived the dead, made the elements to wait on Him, the winds to serve, the seas to obey, hell itself to submit to Him, the Jews, who had believed Him only man for the lowliness of flesh and body, thought Him a sorcerer for the fulness of His power. Their masters and rulers, whom He confuted both in learning and wisdom, inflamed by anger and stimulated by indignation, at length laid hold on Him, and delivered Him to Pontius Pilate, at that time procurator of Syria on the part of the Romans; and with violent and importunate petitionings, demanded His

[d] Spiritus Sanctus. Ed. Ben. It is not unfrequent with the earlier Fathers to use the title Spiritus Sanctus for our Lord's Divine nature; after the texts which speak of His being "the Son of God according to *the Spirit of holiness*," and having "offered Himself up to God *through the* Eternal Spirit." vid. Hermas Pastor. iii. 5. §. 5. Tatian, adv. Græc. 7. Theophilus, ad Autol. ii. 10. Justin, Apol. 1. 33. &c. Fell however reads Spiritu Sancto cooperante.

[e] Hominem induit, i. e. human *nature*. Thus the orthodox doctrine differs from Nestorianism, which holds that the Son of God assumed *a* man, that is, a human *perron*; a notion which, involving a double personality, divine and human, issued in a sort of (what is now called) Socinianism; as if Jesus Christ were a man inhabited or inspired by God, not numerically one with Him, or God *in* human nature.

TREAT. II. crucifixion and death. That they should do thus, Himself had foretold, and all the prophets had also given witness; that He must needs suffer, not merely in order to experience but to conquer death; and having suffered, should go back again into heaven, that He might manifest the power of the Divine majesty. The course of events fulfilled the promise. For on the Cross He of Himself yielded up the ghost, anticipating the office of the executioner, and of Himself on the third day He rose again from the dead. He appeared to His disciples such as He had been; He gave their eyes opportunity of recognizing Him; mingling with them, visible in the substance of the material body, He continued until forty days, that they might be instructed from Him in the lively precepts, and learn what they were to teach. Then into heaven He was raised, with a cloud around Him; that man which He loved, which He put on, which He covered from death, He might with victory bring in before the Father: hereafter soon to return from heaven for the punishment of Satan and the judgment of the human race, in the might of an Avenger and the power of a Judge; whilst the disciples, spread over the world at the bidding of their Master and God, taught the precepts of God unto salvation, led men from the error of darkness unto the way of light, and gave eyes to the blind and ignorant, for the acknowledgment of the truth. And lest their testimony should fail in cogency, or the confession of Christ become an indulgence, they were tried by torments, by crucifixions, and many kinds of sufferings. Pain, which is the test of truth, is applied; that Christ the Son of God, who is believed in as given to mankind that they may live, might be declared not only in the heralding of the voice, but by the testimony of suffering. Him therefore we accompany; Him we follow; Him have we for Guide of our journey, Source of light, Author of salvation: who promises both heaven and the Father, to them that seek and believe. What Christ is, shall we Christians be, if we become imitators of Christ.

Homi-nem, vid. sup. note e.

TREATISE III.

ST. CYPRIAN'S TESTIMONIES AGAINST THE JEWS.

ADDRESSED TO QUIRINUS, IN THREE BOOKS.

[This collection of Testimonies, or, as we now speak, Texts, was made after its author was admitted into Holy Orders, as may be argued from his addressing Quirinus as his "son." From its nature it is impossible to say whether the whole was written by S. Cyprian; the matter contained in it admitting of indefinite increase, and there being no opportunity afforded for the internal evidence of style. It is quoted as Cyprian's by Augustine and Jerome, among others; the latter of whom refers to a passage in the third book, which exactly occurs in the existing work, according to the reference which he gives. The references in the notes which have been subjoined are in great measure from Bishop Fell's edition. Only the principal variations in the text of Scripture are noticed.]

PREFACE

TO THE FIRST TWO BOOKS.

Cyprian to my son Quirinus, greeting.

NEEDS was it, dearest son, that I should obey your spiritual wish, asking me with most earnest entreaty for those divine sanctions, wherewith the Lord hath been pleased to ground and instruct us, through the Holy Scriptures; to the end that, led out of the shadows of error, and enlightened by His pure and radiant light, we may hold the way of life through saving Sacraments. And indeed such as you applied for, so has my work been fashioned, a treatise gathered up within straitened limits; not distending what was written into too wide a space of matter, but as far as my poor memory permitted, collecting all the necessary points in extracted and continuous portions; so that I seem not so much to have entered into the subject, as to have furnished others with the materials of so doing. Brevity of this sort is greatly of benefit to the

Treat. III. reader, whose understanding and perception, are carried astray by a long work, whereas his memory accurately retains what is read, where the more meaning is in less space. I have limited myself to two books, both of moderate length. The one, wherein we have endeavoured to shew, that the Jews, according as had before been prophesied, have departed from God, and lost that favour of the Lord, which was given them in the time past, and had been promised for the time to come; and that Christians have succeeded into their place, earning of the Lord through faith, and coming out of all nations and from the whole world. The second book further contains the Sacrament of Christ; that He hath come, who was before declared by the Scriptures; and hath done and fulfilled those things by which it may be known and discerned, that it is He who was foretold. These things while you read them will meanwhile be profitable, in fixing the first outlines of your faith; more strength will be given you, the wisdom of the heart will be exercised more and more, as you more fully examine into the Scriptures Old and New, and peruse the entire extent of those spiritual books. As yet we have but drawn thus scantily from the divine fountains, for your present supply; you will be enabled to drink more largely, and be satisfied more bountifully, if with us you yourself approach to drink at those same fountains of divine fulness. Dearest son, it is my wish that all health may ever attend you.

promerentes.

Heads of the first Book.

1. That the Jews have grievously fallen under God's displeasure, in departing from the Lord, and following idols.

2. Likewise in not believing the Prophets, and slaying them.

3. It was foretold that they would neither recognize, nor understand, nor accept the Lord.

4. That the Jews would not understand the Holy Scriptures, which yet were to be understood in the last times, after that Christ should have come.

5. That the Jews could have no understanding of the Scriptures, unless they first believed in Christ.

6. That they would lose Jerusalem, and leave the land which had been given them.

7. That they would likewise lose the light of the Lord.

8. That the former carnal circumcision is made void, and a second spiritual one assigned.

9. That the former law given by Moses was to cease.

10. That a new law was to be given.

11. That another Dispensation and a new Testament was to be given.

12. That the old Baptism was to cease, and a new begin.

13. That the old yoke was to be made void, and a new yoke be given.

14. That the former shepherds should cease, and new ones begin.

15. That Christ was to be the House and Temple of God; and that the old Temple had ceased, and a new begun.

16. That the old sacrifice was to be made void, and a new sacrifice celebrated.

17. That the old Priesthood should cease, and a new Priest should come, who should be for ever.

18. That another Prophet was promised, like unto Moses; one, that is, who should give a new Testament, and whom rather it should be a duty to hear.

19. That two people were foretold, the elder and the younger, that is, the former one of the Jews, and that new one which should be of us.

20. That the Church, which had before been barren, should have more sons out of the Gentiles, than what the Synagogue before had had.

21. That the Gentiles rather should be believers in Christ.

22. That the Bread and Cup of Christ, and all His grace, the Jews would lose, and we receive; and that the new Name of Christians would receive a blessing in the earth.

23. That Gentiles, rather than Jews, attain unto the kingdom of heaven.

24. That hereby alone the Jews can receive pardon of their offences, if they wash off the blood of Christ slain, in His Baptism; and passing over into the Church, yield obedience to His commandments.

TREAT. III. 1. That the Jews have grievously fallen under God's displeasure in departing from the Lord, and following idols.

Ex. 32, 1. not Vulg. In Exodus the people said unto Aaron, *Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.* Likewise in the same place Moses saith unto the Lord, *O Lord, I pray Thee, this people have sinned a great sin, and have made them gods of gold and silver: yet now, if Thou wilt forgive their sin, forgive; but if not, blot me out of the book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book.* Likewise in Deuteronomy, *They sacrificed unto devils, not to God.* Likewise in the Book of Judges, *And the children of Israel did evil in the sight of the Lord God of their fathers, which brought them up out of the land of Egypt, and followed the gods of the people that were round about them, and provoked the Lord to anger; and forsook God, and served Baal.* Likewise in the same place, *And the children of Israel added to do evil again in the sight of the Lord, and served Baal and the gods of the strangers, and forsook the Lord, and served Him not.* Likewise in Malachi, *Judah is forsaken*[a] *and an abomination hath been committed in Israel, and in Jerusalem; for Judah hath profaned the holiness of the Lord which He loved, and hath courted strange gods. The Lord will cut off the man that doeth this, and he shall be made base in the tabernacles of Jacob.*

Ex. 32, 31—33. not V.

Deut. 32, 17. not V.

Judg. 2, 11—13. not V.

Judg. 4, 1. not V.

Mal. 2, 11. not V.

2. Likewise in not believing the Prophets, and slaying them.

Jer. 7, 25. 25, 4. not V. In Jeremiah the Lord says, *I sent unto you My servants the prophets, before the dawn I sent them, (and ye hearkened not unto Me, neither inclined your ear,) saying, Turn ye every one from his evil way, and his most wicked doings, and ye shall dwell in the land, which I have given to you and to your fathers for ever and ever.* Likewise in the same place, *Go not after other gods, to serve them, neither worship them, and provoke Me not to anger by the works of your hands, to*

Jer. 25, 6. 7. not V.

[a] *Judah is forsaken. derelictus est. has dealt treacherously.* Engl. Trans. *transgressus est.* Vulg. ἐγκατελίφθη. Sept.

scatter you abroad; and ye have not hearkened unto Me. Likewise in the third book of Kings, Elias saith unto the Lord, *I have been very jealous for the Lord God Almighty, for the children of Israel have forsaken Thee, have thrown down Thine altars, and slain Thy prophets with the sword; and I only am left behind, and they seek my life to take it away.* Likewise in Ezra, *They rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets, which testified against them to turn them to Thee.* 1 Kings 19, 10. not V. 2 Esdr. (Neh.) 9, 26. not V.

3. It was foretold that the Jews would neither recognize, nor understand, nor accept the Lord.

In Isaiah, *Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, but they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know Me, and the people hath not perceived Me. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; ye have forsaken the Lord, and provoked the Holy One of Israel to anger.* Likewise by the same prophet the Lord saith, *Go and tell this people, Ye shall hear with the ear, and shall not understand, and seeing ye shall see, and shall not perceive; for the heart of this people hath waxed fat, and they hear heavily with their ears, and have shut their eyes, lest by any means they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.* Likewise in Jeremiah the Lord saith, *They have forsaken Me, the fountain of living waters, and hewed themselves out broken cisterns, which will not be able to hold water.* Likewise in the same, *Behold, the word of the Lord is unto them a reproach, they have no delight in it.* Likewise in the same the Lord says, *The turtle and the swallow knoweth its time, the sparrows observe the time of their coming; but My people doth not know the judgment of the Lord. How will ye say, We are wise, and the law of the Lord is with us? The false measurement hath been made in vain, the scribes are ashamed, the wise men are dismayed, and taken, because they have rejected the word of the Lord.* Likewise in Solomon, *Evil men seek Me, and they shall not find Me; for that they hated knowledge, and did not choose the fear of the Lord.* Likewise in the twenty-seventh Psalm, *Render to* Isa. 1, 2—4. not V. Isa. 6, 9. 10. not V. Jer. 2, 13. not V. Jer. 6, 10. not V. Jer. 8, 7—9. not V. Prov. 1, 28. 29. not V. Ps. 27, [28] 4. 5. V.

TREAT. III. *them their desert, because they regard not the works of the Lord.* Likewise in the eighty-first Psalm, *They know not, neither have they understood; they walk on in darkness.* Likewise in the Gospel according to John, *He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name.*

Ps. 81, [82] 5. Vulg. John 1, 11. 12. not V.

4. That the Jews would not understand the Holy Scriptures, which yet were to be understood in the last times, after that Christ should have come.

Is. 29, 11. 18. not V. In Isaiah, *And all these words shall be unto you as the words of a book that is sealed, which if you deliver to read unto one that knoweth letters he shall say, I cannot read, for it is sealed. . . . But in that day shall the deaf hear the words of the book, and they who are in darkness and in a cloud; the eyes of the blind shall see.* Likewise in Jeremiah, *In the latter days ye shall know those things.* Likewise in Daniel, *Shut up the words, and seal the book, even to the time of the end; until many learn, and knowledge is fulfilled; for when there shall be a dispersion, they shall know all these things.* In the first Epistle of Paul to the Corinthians, *Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud.* Likewise in the second Epistle to the Corinthians, *Their minds are blinded even unto this day, by this same vail, which is taken away in Christ; but even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when they shall turn unto the Lord, the vail shall be taken away.* In the Gospel the Lord after the resurrection says, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name even among all nations.*

Jer. 23, 20. not V.

Dan. 12, 4. 7. not V.

1 Cor. 10, 1. not V.

2 Cor. 3, 14—16. not V.

Luke 24, 44—47. not V.

5. That the Jews could have no understanding of the Scriptures, unless they first believed in Christ.

Is. 7, 9. not V. In Isaiah, *If ye will not believe, neither shall ye under-*

stand. Wherefore the Lord in the Gospel, *If ye believe not that I am He, ye shall die in your sins.* But that righteousness should stand by faith, and that therein was life, was foretold in Habakkuk, *Now the just shall live by faith in Me.* Hence Abraham the father of nations believed. In Genesis, *Abraham believed in God, and it was accounted to him for righteousness.* Likewise Paul to the Galatians, *Abraham believed in God, and it was accounted to him for righteousness. Ye know therefore that they which are of faith, the same are children of Abraham. And the Scripture, foreseeing that God justifieth the heathen by faith, preached beforehand to Abraham, that in him all nations shall be blessed. So then they which be of faith are blessed with faithful Abraham.*

John 8, 24. not V. Hab. 2, 4. not V. Gen. 15, 6. not V. Gal. 3, 6—9. not V

6. That the Jews would lose Jerusalem, and leave the land which had been given them.

In Isaiah, *Your country is desolate, your cities are burned with fire, your land strangers shall devour it in your presence; desolate and overthrown by strangers, the daughter of Zion shall be left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a city which hath been besieged. And except the Lord of hosts had left unto us a seed, we should have been as Sodom, and been like unto Gomorrha.* Likewise in the Gospel the Lord says, *Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and thou wouldest not! Behold, your house is left unto you desolate.*

Is. 1, 7—9. not V. Mat. 23, 37. 38. not V.

7. That the Jews would likewise lose the light of the Lord.

In Isaiah, *Come ye, and let us walk in the light of the Lord: for He hath sent away His people, the house of Israel.* Likewise in the Gospel according to John, *That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not.* Likewise in the same place, *He that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light.*

Is. 2, 5. 6. not V. John 1, 9. 10. not V. John 3, 18. 19. not V.

Tryat. III. 8. That the former carnal circumcision is made void, and a second spiritual one assigned.

Jer. 4, 3. 4. not V. In Jeremiah, *Thus saith the Lord to the men of Judah, and to the inhabitants of Jerusalem, Renew newness among you, and sow not among thorns. Circumcise yourselves to your God, and circumcise the foreskins of your heart; lest My fury come forth like fire, and burn so that none can quench it.* Likewise Moses says, *In the latter days God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God.* So in Jesus the Son of Nave; *And the Lord said unto Jesus, Make thee sharp knives of stone, and circumcise forthwith the children of Israel a second time.* Likewise Paul to the Colossians, *Ye are circumcised not with the circumcision made with hands in the putting off of the flesh, but with the circumcision of Christ.* Likewise because Adam whom God first made was uncircumcised; and righteous Abel; and Enoch who pleased God and was translated; and Noah, who when the world and mankind perished for sin, was alone chosen in whom the race of man should be preserved; and Melchisedech the priest, after whose order Christ was promised. Farther, because that sign avails not to women; but by the Sign of the Lord all are sealed.

Deut. 30, 6. not V. Josh. 5, 2. not V. Col. 2, 11. not V.

9. That the former law given by Moses was to cease.

Is. 8, 16. 17. not V. In Isaiah, *Then shall they be manifest, who seal the law, that they may not learn. And he shall say, I wait upon God, that hideth His face from the house of Jacob, and I will trust in Him.* Likewise in the Gospel, *All the Prophets and the Law prophesied until John.*

Mat. 11, 13. not V.

10. That a new Law was to be given.

Micah 4, 2, 3. not V. In Micah, *For the Law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke and uncover strong nations.*

Is. 2, 3, 4. not V. Likewise in Isaiah, *For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem; and He shall judge among the nations.* Likewise in the Gospel according to Matthew, *And behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him.*

Mat. 17, 5. not V.

11. That another Dispensation, and a new Testament, was to be given.

In Jeremiah, *Behold, the days come, saith the Lord, that I will make a new Testament with the house of Israel, and with the house of Judah. Not according to the Testament that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; because they remained not in My Testament, and I neglected them, saith the Lord. For this shall be the Testament that I will make with the house of Israel after those days, saith the Lord; I will give them My laws, and will write them in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, saying, Know the Lord; for all shall know Me, from the least even unto the greatest of them; for I will forgive their iniquities, and I will remember their sins no more.* Jer. 31, 31—34. not V.

12. That the old Baptism was to cease, and a new begin.

In Isaiah, *Remember ye not the former things, neither consider the things of old. Behold, I make new the things that shall now spring forth, and ye shall know it; and I will make a way in the desert, and rivers in a droughty place; to give drink to My chosen race, My people whom I accepted, that they should shew forth My praise.* Likewise in the same, *If they thirst, He will lead them through the desert, He will cause the waters to flow out of the rock for them: the rock shall be cloven, and the water shall gush, and My people shall drink.* Likewise in the Gospel according to Matthew, John says, *I indeed baptize you with water unto repentance, but He that cometh after Me is mightier than I, whose shoes I am not worthy to bear. He baptizeth you with the Holy Ghost and with fire.* Likewise according to John, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.* Is. 43, 18—21. not V. Is. 48, 21. not V. Mat. 3, 11. not V. John 3, 5. 6. not V.

13. That the old yoke was to be made void, and a new yoke to be given.

In the second Psalm; *Why do the heathen rage, and the people imagine vain things? The kings of the earth stand up, and the rulers are gathered together, against the Lord, and against His Christ. Let us break their bands asunder, and cast away their yoke from us.* Likewise in the Gospel Ps. 2, 1—3. V.

Treat. III. according to Matthew, the Lord says, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is kind, and my burden is light.* In Jeremiah, *In that day I will break the yoke from off their neck, and burst their bonds; and they shall no longer serve others, but they shall serve the Lord God; and I will raise up David a king unto them.*

Mat. 11, 28—30. not V.

Jer. 30, 8. 9. not V.

14. That the former shepherds should cease, and new ones begin.

Ezek. 34, 10—16. not V. In Ezekiel, *Wherefore thus saith the Lord, Behold, I am above the shepherds, and I will require My sheep at their hand; and I will turn them away from feeding My sheep, neither shall they feed them any more; and I will deliver My sheep from their mouth, and I will feed them with judgment.* In Jeremiah the Lord saith, *I will give you pastors according to Mine heart, and they shall feed you with the food of discipline.* Also in Jeremiah, *Hear the word of the Lord, O ye nations, and declare it in the isles which are far off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock; for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.*

Jer. 3, 15. not V.

Jer. 31, 10. 11. not V.

15. That Christ was to be the House and Temple of God, and that the old Temple had ceased, and a new begun.

2 Sam. 7, 5. 12—16. not V. 1 Chron. 17, 3. 11—14. not V. In the second Book of Kings, *And the word of the Lord came to Nathan, saying, Go and tell My servant David, thus saith the Lord, Thou shalt not build Me an house to dwell in; but it shall come to pass, when thy days be fulfilled, and thou shalt sleep with thy fathers, and I will set up thy Seed after thee, which shall proceed out of thy bowels; and I will establish His kingdom: He shall build Me an house, for My Name, and I will stablish His throne for ever: and I will be His Father, and He shall be My Son, and His house shall obtain assurance, and His kingdom for evermore in My sight.*

Mat. 24, 2. not V. John 2, 19. Mark 14, 58. not V. Likewise in the Gospel the Lord saith, *There shall not be left in the temple one stone upon another, that shall not be thrown down.* And, *After three days another shall be raised up without hands.*

16. That the old sacrifice was to be made void, and a new sacrifice celebrated.

In Isaiah, *To what purpose is the multitude of your sacrifices unto Me, saith the Lord; I am full; burnt offerings of rams, and fat of lambs, and blood of bulls and goats, I will not. For who hath required those things at your hands?* Likewise in the forty-ninth Psalm, *I will not eat the flesh of bulls, or drink the blood of goats; offer unto God thanksgiving, and pay thy vows unto the Most High; call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me.* Likewise in the same Psalm, *The sacrifice of praise shall glorify Me; therein is the way where I will shew him the salvation of God.* Likewise in the fourth Psalm, *Offer the sacrifice of righteousness, and put your trust in the Lord.* Likewise in Malachi, *I have no pleasure in you, saith the Lord, neither will I take an accepted offering at your hands; for from the rising of the sun even unto the going down of the same, My Name is great among the Gentiles, and in every place incense shall be offered unto My Name, and a pure offering*[a]*; for my Name is great among the Gentiles, saith the Lord.*

Is. 1, 11. 12. not V. Ps. 49, [50.] 13—15. V. Ps. 49, [50.]23. V. Ps. 4, 5. V. Mal. 1, 10. 11. not V.

17. That the old Priesthood should cease, and a new Priest should come, who should be for ever.

In the hundred and ninth Psalm, *Before the morning-star I begat Thee. The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchizedek.* Likewise in the first of Kings the Lord saith unto Eli the Priest, *And I will raise me up a faithful Priest, that shall do all things which are in My heart, and I will build him a sure house; and he shall walk before Mine anointed ones for ever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and for a morsel of bread.*

Ps. 109, [110.] 3. 4. V. 1 Sam. 2, 35. 36. not V.

18. That another Prophet was promised, like unto Moses; one, that is, who should give a new Testament, and who should rather be heard.

[a] Vid. also Justin. M. (Tryph. 41.) Irenæus (Hær. iv. 17. §. 5.) "Instead of the victims and feast on slaughtered animals, this alone remains among Christians, a reasonable and bloodless sacrifice, which consists, in Malachi's words, of pure mincha, or an oblation of meal with its drink offering, viz. of bread and wine, of the true and ever-enduring Eucharistical sacrifice and the incense of pious prayers." Fell in loc.

TREAT. III. In Deuteronomy, concerning God speaking unto Moses; *And the Lord said unto me, A Prophet will I raise up unto them from among their brethren like unto thee, and will put My words in his mouth, and he shall speak unto them all that I shall command him, and whosoever shall not hearken unto whatsoever things that Prophet shall speak in My name, I will require it.* Concerning whom Christ also speaks in the Gospel according to John, *Search the Scriptures, for in them ye think ye have eternal life; they are they which testify of Me; and ye will not come to Me, that ye might have life. Do not think that I accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me; but if ye believe not his writings, how shall ye believe My words?*

Deut. 18. 18, 19. not V.

John 5, 39. 40. 45—47. not V.

19. That two people were foretold, the elder and the younger, that is, the former one of the Jews, and that new one which should be of us.

In Genesis; *And the Lord said unto Rebekah, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.*

Gen. 25, 23. not V.

Likewise in Hosea, *I will call them that are not My people My people, and her beloved that was not beloved. For it shall come to pass, that in the place where it shall be said, Ye are not My people, that shall they be called, the sons of the living God.*

Hos. 2, 23. 1, 10. not V.

20. That the Church, which had before been barren, should have more sons out of the Gentiles, than what the Synagogue before had had.

In Isaiah; *Rejoice, thou barren, that dost not bear; break forth and sing, thou that travailest not; for many are the children of the desolate, rather than of her that hath an husband. For the Lord hath said, Enlarge the place of thy tent, and of thy curtains, and stretch them. Spare not, lengthen thy cords, and strengthen thy stakes; stretch forth yet to thy right hand and to thy left, and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities. Fear not, for thou shalt overcome; neither be ashamed for that thou art accursed; for thou shalt forget thy shame for ever.* So also,

Isa. 54, 1—4. not V.

to Abraham, (who had a son afore born of a bondwoman,) Sarah remained long barren, and late in age bare her son Isaac by promise, who was a type of Christ. So also Jacob had two wives, the elder Leah, with weak eyes, a type of the Synagogue; Rachel the younger, beautiful, a type of the Church; who likewise long remained barren, and afterwards bare her son Joseph, who was himself also a type of Christ. And in the first book of Kings it is read, that Elkanah had two wives, Peninnah with children, and Hannah barren, from whom was born Samuel, not according to the order of procreation, but according to the compassion and promise of God, upon her having prayed in the Temple; and Samuel whom she bare was a type of Christ. Likewise in the first book of Kings, *The barren hath borne seven, and she that had many children is waxed feeble.* The children are the seven Churches; whence also Paul wrote to seven Churches, and the Apocalypse sets forth seven Churches, that the number of seven may be preserved. In like manner there were seven days in which God made the world; so also *seven Angels who stand and go in and out before the face of God*, as Raphael the Angel saith in Tobit; and seven lamps in the Tabernacle of witness; and the eyes of the Lord are seven, which keep watch over the world; and a stone with seven eyes, as saith Zechariah; and seven Spirits, and seven candlesticks in the Apocalypse; and seven pillars, on which wisdom hath built Her house in Solomon.

1 Sam. 2, 5. not V.

Tobit 12, 15. not V.

Exod. 25, 37. Zec. 4, 2. not V. Zec. 3, 9. 4, 10. Rev. 1, 4. 12. Pro. 9, 1.

21. That the Gentiles rather should be believers in Christ.

In Genesis, *And the Lord God said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, and go into a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and will make thy name great, and thou shalt be blessed; and I will bless him that blesseth thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.* On the same point, in Genesis, *See the smell of my son is as the smell of a plenteous field, which the Lord hath blessed; and may God give thee of the dew of heaven, and of the fatness of the earth plenty of corn and wine and oil; and people shall serve thee, and princes bow down to thee; thou shalt be lord also over thy brother, and thy father's son shall bow down to thee; cursed shall he be that curseth thee, and blessed shall he be that blesseth thee.* On the same point, in

Gen. 12, 1—3. not V.

Gen. 27, 27—29. not V.

Treat. III. Genesis; *But when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and Joseph held up his father's right hand, to remove it from Ephraim's head unto Manasseh's head; and Joseph said unto his father, Not so, my father; this is my first-born; put thy right hand upon his head; but he refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but his younger brother shall be greater than he, and his seed shall become a multitude of nations.* Likewise in Genesis, *Judah, thou art he, whom thy brethren shall praise; thine hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; thou layedst down and sleepedst like a lion, and as a lion's whelp; who shall raise him up? There shall not be wanting a prince from Judah, and a leader from his loins, until the things come which have been entrusted with him; and he is the hope of the nations. Binding his foal unto the vine, and his ass's colt unto the choice vine; he shall wash his robe in wine, and his clothes in the blood of the grape. His eyes are terrible with wine, and his teeth are more white than milk.* Hence in Numbers it is written concerning our people, *Behold, the people shall rise up as a lion-like people.* In Deuteronomy, *Ye Gentiles shall be the head, but the unbelieving people shall be the tail.* Likewise in Jeremiah, *Hearken to the sound of the trumpet; and they said, We will not hearken: for this cause the nations shall hear, and they who shall feed flocks among them.* In the seventeenth Psalm, *Thou shalt make me the head of the heathen: a people whom I have not known have served me, at the hearing of the ear they have obeyed me.* Concerning the same thing in Jeremiah the Lord saith, *Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet among the nations.* Likewise in Isaiah, *Behold, I have given Him for a witness to the people, a leader and commander to the nations.* Likewise in the same, *Nations which knew Thee not shall call upon Thee, and people shall run to Thee that had no knowledge of Thee.* Likewise in the same, *In that day there shall be a root of Jesse, which shall rise to rule in all people; in Him shall the Gentiles hope, and His rest shall be glory.* Likewise in the same, *The land of Zabulon and the land of Naphtalim, by the way of the sea, and ye others who dwell by*

Gen. 48, 17—19. not V.

Gen. 49, 8—12. not V.

Numb. 23, 24. not V.

Deut. 28, 44. not V.

Jer. 6, 18. not V.

Ps. 17, [18] 43. 44. V.

Jer. 1, 5. not V.

Is. 55, 4. not V.

ver. 5. not V.

Is. 11, 10. not V.

Is. 9, 1. 2. not V.

the sea-places, and beyond Jordan, Galilee of the nations; people that walk in darkness, see ye the great light; ye who dwell in the land of the shadow of death, the light shall shine upon you. Likewise in the same, *Thus saith the Lord God to Christ my Lord, whose right hand I have holden, that nations may hear Him, and that I may break asunder the strength of kings; I will open gates before Him, and cities shall not be shut.* Likewise in the same, *I come to gather all nations and tongues, and they shall come and see My glory; and I will send out an ensign over them, and will send those that are preserved of them unto the nations that are afar off, that have not heard My Name, nor seen My glory; and they shall declare My glory among the Gentiles.* Likewise in the same, *In all this they are not converted; therefore will He lift an ensign to the nations that are afar, and will call them from the end of the earth.* Likewise in the same, *They which had not been told of Him shall see, and they which have not heard shall understand.* Likewise in the same, *I am made manifest to them that seek Me not, I am found of them that asked not for Me. I said, Behold, it is I, to a nation that has not called upon My Name.* Concerning this same thing saith Paul in the Acts of the Apostles, *It was necessary that the word of God should first be spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord spoken to us by the Scriptures, saying, I have set thee to be a light among the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

Is. 45, 1. not V. Is. 66, 18. 19. not V. Is. 5, 25. 26. not V. Is. 52, 15. not V. Is. 65, 1. not V. Acts 13, 46. 47. not V.

22. That the Jews would lose and we receive the bread and cup of Christ and all His grace; and that the new Name of Christians would receive a blessing in the earth.

In Isaiah thus speaks the Lord, *Behold, they who serve Me shall eat, but ye shall be hungry; they who serve Me shall rejoice, but ye shall be ashamed; the Lord shall slay you; but to them that serve Me, a new Name shall be named, which shall be blessed in the earth.* Likewise in the same place, *Therefore will He lift an ensign to the nations that are afar, and will call them from the end of the earth. And, behold, they shall come with speed swiftly, they shall not hunger nor thirst.* Likewise in the same place, *Behold therefore the Ruler, the Lord of hosts, shall take away from Judah and from Jerusalem, the mighty man and the strong, the stay of bread, and the stay of water.* Likewise in the

Is. 65, 13. 15. not V. Is. 5, 26. 27. not V. Is. 3, 1. 2. not V.

Treat. III. thirty-third Psalm, *O taste and see that the Lord is good; blessed is the man that trusteth in Him. Fear the Lord God, all ye His saints; for there is no want to them that fear Him. Rich men want and hunger, but they that seek the Lord shall not want any good thing.* Likewise in the Gospel according to John the Lord saith, *I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.* Likewise saith He in the same place, *If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.* Likewise saith He in the same place, *Except ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you.*

Ps. 33, [34] 8—10. V.

John 6, 35. not V.

John 7, 37. 38. V.

John 6, 53. V.

23. That Gentiles, more than Jews, attain unto the kingdom of heaven.

Mat. 8, 11. 12. not V. In the Gospel the Lord saith, *Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth.*

24. That hereby alone the Jews can receive pardon of their offences, if they wash off the blood of Christ, in His Baptism, and passing over into the Church, yield obedience to His commandments.

Is. 1, 15—20. not V. In Isaiah the Lord saith, *I will not release your sins. When ye spread forth your hands, I will turn away My face from you, and when ye make many prayers, I will not hear you; for your hands are full of blood. Wash you, make you clean; take away the wickedness from your souls, from before Mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, and justify the widow. Come now and let us reason together, saith the Lord; though your sins be as scarlet, I will whiten them as snow; though they be red like crimson, I will whiten them as wool. And if ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and hear Me not, the sword shall devour you: for the mouth of the Lord hath spoken it.*

Heads of the second Book.

1. That Christ is the First-born; and that He is the Wisdom of God, by whom all things were made. primogenitus.

2. That Christ is the Wisdom of God; and concerning the Sacrament of His incarnation and passion, and cup and altar, and of the Apostles who by commission preached.

3. That Christ is likewise the Word of God. Sermo.

4. That Christ is likewise the hand and the arm of God.

5. That He is likewise Angel, and God.

6. That Christ is God.

7. That Christ our God should come as the Enlightener and Saviour of the human race.

8. That having from the beginning been Son of God, He yet was to be begotten anew according to the flesh.

9. That this should be the sign of His nativity, that He should be born of a Virgin, man and God, Son of man and of God.

10. That Christ is man and God, consisting[d] of either nature, that He might be able to be Mediator between us and the Father.

11. That he was to be born of the seed of David, according to the flesh.

12. That He was to be born in Bethlehem.

13. That He was to come in low estate on His first Advent.

14. That He was the Just, whom the Jews should kill.

15. That He was a Sheep and a Lamb who was to be killed; and concerning the Sacrament of His Passion.

16. That He likewise is called a stone.

17. That that stone should afterward become a mountain, and fill the whole earth.

18. That in the last times, that same mountain should be revealed, upon which the Gentiles should come, and by which all the just should go up.

19. That He is a Bridegroom, having the Church for a bride, of whom children should be spiritually born.

[d] Ex utroque genere concretus. so de dol. Van. §. 6. Deus cum homine mis- cetur. vid. above, p. 19.

Treat. III. 20. That the Jews would fasten Him to the Cross.

21. That in the passion of His Cross and the sign is all virtue and power.

22. That in this sign of the Cross is salvation to all who are marked in their foreheads.

23. That during His passion there was to be darkness at mid-day.

24. That He would not be overcome by death, nor remain in hell.

25. That He would rise from the dead the third day.

26. That after He had risen, He would receive all power from the Father, and that His power is eternal.

27. That it is impossible to come unto God the Father, except through Jesus Christ His Son.

28. That He will come to judge.

29. That He will reign as a King for ever.

30. That He is both Judge and King.

BOOK II.

1. That Christ is the First-born; and that He is the Wisdom of God, by whom all things were made.

Prov. 8, 22—31. not V. In Solomon in the Proverbs, *The Lord made Me*[a] *the beginning of His ways in His works; He set Me up before the*

[a] Condidit. ἔκτισεν or ἐκτίσατο. So also Philo Jud. (de Temul. p. 244. ed. Franc.) Justin. (Tryph. 129.) Athenagoras, (Leg. 10.) Clement of Alexandria, (Protrept. p. 52. ed. Sylb.) Origen, (in Joan. i. 11. *et al.*) Athanasius, (ad Serap. i. 3. *et al.*) Pseudo-Ignatius, (ad Tarsens. 6.) and the Arians (Theod. Hist. i. 6.) who urged it in defence of their heresy that our Lord has a *beginning* of existence; whereas it only implies a *Source* of existence, which being eternal, (viz. the Father,) the Son may be eternal too, or rather must be, in that no change can take place in the Divine Nature, and if the Son is in the Father and the Father in the Son now, that adorable mystery must ever have been. However, Eusebius (Eccles. Theol. iii. 3.) and Jerome, (Epist. ad Cyprian.) translate the word, "possessed," ἐκτήσατο, and refer to the Hebrew text as their authority. Basil, (in Eunom. ii. 20.) and Nyssen (in Eunom. i. p. 34.) mention both readings. Epiphanius, (Hær. 69. n. 25.) translates the Hebrew ἐκτήσατο or ἐκέκτητο. Even those Fathers however, who prefer ἐκτήσατο, are content to take ἔκτισε, and with the others above mentioned, to which may be added, Tertullian, Lactantius, Gregory Nazianzen, Cyril of Alexandria, Hilary, Ambrose, and Augustine, for the most part explain it of our Lord's incarnation.

worlds. In the beginning, or ever He made the earth, and before He established the depths, before the fountains of water flowed forth, before the mountains were settled, before all the hills, the Lord begot Me. He made the regions and the uninhabitable places, and the uninhabitable limits beneath the sky. When He prepared the heavens, I was with Him, and when He set apart His seat. When He made the strong clouds above over the winds, and when He laid the strong fountains beneath the heaven, when He established the foundations of the earth, I was by, disposing them under Him; I was with Him, in whom He delighted; I daily rejoiced before His face always, when He rejoiced in the perfecting of the earth. Likewise in the same in Ecclesiasticus; *I came out of the mouth of the Most High, before every creature; I made the unfailing light to rise in the heavens, and covered the whole earth with a cloud; I dwelt in high places, and My throne is in a cloudy pillar. I compassed the circuit of heaven, and entered to the bottom of the deep, and walked in the waves of the sea, and stood in the whole earth; and in every people and in every nation I possessed preeminence, and have trod by My own power the hearts of all the excellent and the lowly. In Me is all hope of life and virtue. Pass over to Me, all ye who desire Me.* Likewise in the eighty-eighth Psalm, *Also I will make Him My first-born, higher than the kings of the earth. I will keep for Him My mercy for evermore, and My covenant shall stand fast with Him. His seed will I make to endure for ever. If his children forsake My law, and walk not in My judgments, if they profane My statutes, and keep not My commandments, I will visit their transgressions with the rod, and their iniquity with stripes. But my lovingkindness will I not take away from them.* Likewise in the Gospel according to John the Lord saith, *And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do. And now glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was.* Likewise Paul to the Colossians, *Who is the image of the invisible God, the first-born of every creature.* Likewise in the same place, *The first-born from the dead,*

Ecclus. 24,3—7. not V.

Ps. 88, [90,] 27—33. not V.

John 17, 3—5. not V.

Col. 1, 15. not V.

Col. 1, 18. not V.

Treat. III. *that in all things He might have the preeminence.* Likewise in the Revelation, *I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.* That He is likewise both the wisdom and power of God, Paul shews in his first to the Corinthians, *For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and to the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

Rev. 21, 6. V.

1 Cor. 1, 22—24. not V.

2. That Christ is the wisdom of God; and concerning the Sacrament of His incarnation and passion, and cup and altar, and of the Apostles who by commission preached.

Prov. 9, 1—6. not V. In Solomon in the Proverbs; *Wisdom hath builded Her house, and hath put beneath it seven pillars; She hath killed Her beasts, She hath mingled Her wine in the cup, and hath furnished Her table, and hath sent forth Her servants, calling with a loud cry unto the cup, saying, Who is simple? let him turn in to Me; and to them that want understanding She hath said, Come, eat of My bread, and drink of the wine which I have mingled. Forsake foolishness, and seek prudence, and rule knowledge by understanding.*

3. That Christ is the Word of God.

Ps. 44, [45] 1. not V. In the forty-fourth Psalm, *My heart hath breathed forth a good Word*[b]*; I say My works unto the King.* Likewise in the thirty-second Psalm, *By the Word of God were the heavens made, and all the host of them by the breath of His mouth.* Likewise in Isaiah, *A Word concluding and shortening in righteousness; for a shortened Word will God make in the whole earth.* Likewise in the hundred and sixth Psalm, *He sent His Word, and healed them.* Likewise in the Gospel according to John, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God: all things were made by Him, and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness, and the darkness com-*

Sermonem; but *Verbum*, Vulg.

Ps. 32, [33] 6. not V.

Is. 10, 23. not V.

Ps. 106, [107] 20. not V.

John 1, 1—5. not V.

[b] So interpreted also generally by the Fathers, e. g. by Tertullian, (in Prax. 7.) Origen, (in Joan. i. 42.) Athanasius, (de Decr. 21.) Ambros. (de Ben. Patr. 51.)

prehended it not. Likewise in the Revelation, *And I saw heaven opened, and, behold, a white horse; and He that sat upon him was called Faithful and True, judging rightly and justly, and making war: and He was clothed in a vesture dipped in blood, and His Name is called, the Word of God.* Rev. 19, 11—13. not V.

4. That Christ is the hand and the arm of God.

In Isaiah, *Is God's Hand weak, that it cannot save? or His ear heavy, that it cannot hear? But your iniquities separate between you and God, and because of your sins He hath hid His face from you, that He may not pity; for your hands are defiled with blood, and your fingers with iniquity: and your lips have spoken wickedness, and your tongue muttereth unrighteousness. None speaketh true things, nor is there true judgment; they trust in vanity, and speak vanity, they conceive sorrow, and bring forth iniquity.* Likewise in the same, *O Lord, who hath believed our report? and to whom is the Arm of God revealed?* Likewise in the same the Lord thus saith, *The heaven is My throne, and the earth is My footstool; what seat will ye build Me, or what is the place of My rest? For all those things hath Mine Hand made.* Likewise in the same, *O Lord God, Thine Arm is aloft*[c], *and they knew it not, but when they see it, they shall be ashamed.* Likewise in the same, *The Lord hath revealed His Arm, His holy arm, in the sight of all nations; all nations, even the ends of the earth, shall see the salvation of God.* Likewise in the same place, *Behold, I have made thee as the wheels of a threshing instrument made with new teeth, and thou shalt thresh the mountains, and beat the hills small, and make them as chaff, and winnow them, and the wind shall carry them away, and the whirlwind shall scatter them; but thou shalt rejoice in the Holy of Israel, and the poor and needy shall glory: for they shall seek water, and there shall be none, and their tongue shall fail for thirst; I the Lord God, I the God of Israel will hear them, and will not forsake them. I will open rivers in high places, and fountains in the midst of the fields, I will make the wilderness groves of water, and* Is. 59, 1—4. not V. Is. 53, 1. not V. Is. 66, 1. 2. not V. Is. 26, 11. not V. Is. 52, 10. not V. Is. 41, 15—20. not V.

[c] Our Lord and the Holy Ghost are called by Irenæus, "the Hands of God." (Hær. iv. 20. §. 1. v. 1. §. 3. 6. §. 1. 28. §. 4.) and by Athanasius, (in Arian. iv. 26.)

Treat. III. *water-courses of a dry land; I will plant in the droughty ground the cedar and the box and the myrtle and the cypress and the poplar; that they may see and know and understand and believe together, that the Hand of the Lord hath done this, and the Holy One of Israel hath manifested it.*

5. That Christ is likewise Angel and God.

Gen. 22, 11. 12. not V. In Genesis to Abraham[d]; *And the Angel of the Lord called unto him out of heaven, and said unto him, Abraham, Abraham: and he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest thy God, and hast not spared thine only-beloved son for Me.* Likewise in the

Gen. 31, 13. not V. same place, to Jacob; *And the Angel of the Lord spake unto me in a dream, I am God whom thou sawest in the Place of God [Beth-el], where thou anointedst to Me a pillar, and vowedst a vow unto Me.* Likewise in Exodus, *And God*

Ex. 13, 21. not V. *went before them, by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire.* And afterwards in

Ex. 14, 19. not V. the same place, *And the Angel of the Lord removed, which went before the host of the children of Israel.* Likewise

Ex. 23, 20. 21. not V. in the same place, *Behold, I send My Angel before thy face, to keep thee in the way, and to bring thee into the land which I have prepared for thee. Observe Him, and obey Him, and be not disobedient to Him, and He shall not be failing to thee, for My Name is in Him.* Wherefore Himself saith in

John 5, 43. not V. the Gospel, *I am come in My Father's Name, and ye have received Me not; when another shall come in his own name,*

Ps. 117, [118] 26. not V. *him ye will receive.* Likewise in the hundred and seventeenth Psalm; *Blessed is He that cometh in the Name of the Lord.* Likewise in Malachi, *My covenant was with Levi of life and*

Mal. 2, 5—7. not V. *peace, and I gave Him fear that He should fear Me, to go forth before the face of My Name. The law of truth was in His mouth, iniquity was not found in His lips; in peace of the tongue correcting He walked with us, and did turn many away from iniquity. For the Priest's lips shall keep know-*

[d] It is a Catholic doctrine that our Lord is spoken of in such passages as these; vid. Justin, (Tryph. 56.) Iren. (Hær. iv. 7. §. 4.) Theoph. (ad Autol. ii. 22.) Clem. (Pædag. i. 7.) Tertull. (in Prax. 16.) Origen (in Joan. Hom. i. 34.) Syn. Antioch. A.D. 264. Euseb. (Hist. i. 2.) Basil. (in Eunom. ii. 18.) Athan. (in Arian. ii. 14.) Hilar. (de Trin. iv. 22 &c.) &c.

ledge, and they shall seek the law at His mouth; for He is the Angel of the Almighty.

6. That Christ is God.

In Genesis, *And God said unto Jacob, Arise, and go up to the place of Bethel, and dwell there, and make there an altar to that God that appeared unto thee when thou fleddest from the face of Esau thy brother.* Likewise in Isaiah, *Thus saith the Lord God of Hosts; Egypt is wearied, and the merchandise of the Ethiopians, and the tall men of the Sabeans shall come over unto Thee, and shall be Thy servants, and shall walk after Thee bound with chains, and they shall worship Thee, and make supplication unto Thee, because God is in Thee, and there is none other God beside Thee; for Thou art God, and we knew it not, O God of Israel the Saviour. They shall be ashamed and fear, all who oppose Thee, and shall fall into confusion.* Likewise in the same, *The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. Every channel shall be filled, and every mountain and hill shall be made low; and all the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be seen, and all flesh shall see the salvation of God; for the Lord hath spoken it.* Likewise in Jeremiah, *This is our God, and there shall none other be accounted of beside Him; who hath found out all the way of knowledge, and hath given it unto Jacob His child, and to Israel His beloved; afterward was He seen upon earth, and conversed with men.* Likewise in Zechariah God says, *And they shall pass through the straitened sea, and shall smite the waves in the sea, and all the deeps of the rivers shall they dry up; and all the pride of the Assyrians shall be confounded, and the sceptre of Egypt shall be taken away, and I will strengthen them in the Lord their God, and they shall make their boast in His Name, saith the Lord.* Likewise in Osee the Lord saith, *I will not do according to the fierceness of Mine anger, I will not suffer Ephraim to be destroyed: for I am God, and there is not an holy man in thee, and I will not enter into the city, I will go after God.* Likewise in the forty-fourth Psalm, *Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom; Thou hast loved righteousness, and hated iniquity;*

Gen. 35, 1. not V.

Is. 45, 14—16. not V.

Is. 40, 3—5. not V.

Baruch 3, 35—37. not V.

Zech. 10, 11. 12. not V.

Hos. 11, 9. 10. not V.

Ps. 44, [45] 6. 7. not V.

Treat. III. Ps. 45. [46] 10. not V. *wherefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.* Likewise in the forty-fifth Psalm, *Be still, and know that I am God; I will be exalted among the heathen, and I will be exalted in the earth.* Likewise in the eighty-first Psalm, *They know not, neither have they understood, they walk on in darkness.* Likewise in the sixty-seventh Psalm, *Sing unto God, sing praises to His Name, make a way to Him that ascendeth into the west, God is His Name.* Likewise in the Gospel according to John, *In the beginning was the Word, and the Word was with God, and the Word was God.* Likewise in the same the Lord saith unto Thomas, *Reach hither thy finger, and behold My hands; and be not faithless, but believing: Thomas answered and said unto Him, My Lord, and my God. Jesus saith unto him, Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed.* Likewise Paul to the Romans; *I could wish that myself were accursed from Christ, for my brethren and my kinsmen according to the flesh; who are Israelites, to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises; whose are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever**. Likewise in the Revelation, *I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things, and I will be his God, and he shall be My son.* Likewise in the eighty-first Psalm, *God stood in the congregation of the Gods, and judging in the midst of Gods.* And again in the same place, *I have said, Ye are Gods; and all of you are children of the Most High; but ye shall die like men. If then they who have been righteous, and have obeyed the divine commandments, can be called Gods, how much more is Christ, the Son of God, God?* Thus Himself saith in the Gospel according to John; *Is it not written in the law, that I said ye are Gods? If He called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father*

Ps. 81. [82] 5. not V. Ps. 67. [68] 4. not V. John 1. 1. not V. John 20. 27—29. not V. Rom. 9. 3—5. not V. Rev. 21. 6. 7. not V. Ps. 81. [82] 1. not V. ver. 6. 7. not V. John 10. 34—38. not V.

* Quoted also for our Lord's divinity by Irenæus, (Hær. iii. 16.) Tertullian, (in Prax. 15.) Novatian, (de Reg. Fid. 13.) Origen. (ad Rom. lib. vii. 10.) vid. Bull. Def. F. N. ii. 5. §. 3.

hath sanctified and sent into the world, Thou blasphemest; because I said I am the Son of God? If I do not the works of My Father, believe Me not; but if I do, though ye will not believe Me, believe the works, and know that the Father is in Me, and I in Him. Likewise in the Gospel according to Matthew, *And ye shall call His Name Emmanuel, which is being interpreted, God with us.* Mat. 1, 23. not V.

7. That Christ our God should come, as the Enlightener and Saviour of the human race.

In Isaiah, *Be strengthened, ye weak hands, and be confirmed, ye feeble knees; ye who are of a fearful heart, be not afraid; our God will recompense judgment, He will come and save us. Then the eyes of the blind shall be opened, and the ears of the deaf shall hear. Then shall the lame man leap as an hart, and the tongue of the dumb shall be opened; for in the wilderness do waters break out, and a stream in the thirsty land.* Likewise in the same place, *Not an Elder*[f], *nor an Angel, but the Lord Himself shall deliver them, because He shall love them, and spare them, and Himself shall redeem them.* Likewise in the same place; *I the Lord God have called Thee in righteousness, that I may hold Thine hand, and I will keep Thee; and I gave Thee for a covenant of My people, for a light of the Gentiles, to open the eyes of the blind, to bring out the prisoners from bonds, and them that sit in darkness out of the prison-house. I am the Lord God; that is My Name: My glory will I not give to another, nor My praises to graven images.* Likewise in the twenty-fourth Psalm, *Shew me Thy ways, O Lord, and teach me Thy paths, and lead me unto Thy truth, and teach me; for Thou art the God of my salvation.* Whence in the Gospel according to John the Lord saith; *I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.* Likewise in that according to Matthew, *The Angel Gabriel said unto Joseph, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which shall be born from her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name Jesus; for He shall save His people from their sins.* Likewise in that according to Luke, *And Zacharias was filled with the Holy* Is. 35, 3—6. not V. Is. 63, 9. not V. Is. 42, 6—8. not V. Ps. 24, [25] 4. 5. not V. John 8, 12. not V. Mat. 1, 20. 21. not V. Luke 1, 67—69.

[f] *Elder, senior;—legatus,* Tertull. in Mar. iv. 22. πρέσβυς, Sept. the Vulgate omits it. not V.

Treat. III. *Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for He hath provided redemption unto His people, and hath raised up an horn of salvation for us in the house of* Luke 2, 10. 11. not V. *His servant David.* Likewise in the same place, the Angel said unto the shepherds, *Fear not: for, behold, I bring you tidings, that unto you is born this day in the city of David a Saviour, which is Jesus Christ.*

8. That Christ, having from the beginning been Son of God, was yet to be begotten anew according to the flesh.

Ps. 2, 7. 8. V. In the second Psalm; *The Lord hath said unto Me, Thou art My Son, this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.* Likewise in Luke 1, 41—43. not V. the Gospel according to Luke; *And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and she was filled with the Holy Ghost, and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of My Lord should* Gal. 4, 4. not V. *come to me?* Likewise Paul to the Galatians, *But when the fulness of the time was come, God sent forth His Son, born of* 1 John 4, 2. 3. not V. *a woman.* Likewise in the Epistle of John, *Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and he that denieth that He is come in the flesh, is not of God, but is of the spirit of antichrist.*

9. That this should be the sign of Christ's nativity, that He should be born of a Virgin, both man and God, Son of man and of God.

Is. 7, 10—15. not V. In Isaiah, *The Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God, in the height above, or in the depth beneath; and Ahaz said, I will not ask, neither will I tempt the Lord my God. And he said, Hear ye now, O house of David; it is not unto you a small contending with men, since God supplies a combat; therefore the Lord Himself shall give you a sign, Behold, a Virgin shall conceive, and bear a Son, and ye shall call His Name Emmanuel. Butter and honey shall He eat; before that He know to choose the evil, He shall exchange the good*[s]. This seed God had fore-

[s] *Exchange, commutabit.* So also Irenæus, (Hær. iii. 21. §. 4.) "who commonly agrees with Cyprian," Fell. ἀλλάξεται Sept. *eligere* Vulg. *choose* Eng. Tr.

told should come forth of the woman, which should bruise the Devil's head; in Genesis, *Then God said unto the serpent, Because thou hast done this, thou art cursed from every kind of beasts of the earth. On thy breast and belly shalt thou creep, and earth shall be thy food, all the days of thy life; and I will put enmity between thee, and the woman and his seed: He shall regard thy head, and thou shalt regard His heel.* Gen. 3, 14. 15. not V.

10. That Christ is man and God, consisting of either nature, that He might be able to be mediator between us and the Father.

In Jeremiah, *And He is man, and who shall know Him*[h] *?* Likewise in Numbers, *There shall come a star out of Jacob, and a Man shall arise out of Israel.* Likewise in the same place, *A Man shall come forth of His seed, and shall rule many nations: and His kingdom shall be exalted over Agag, and His kingdom shall be increased, and God brought Him out of Egypt; His glory is as of the unicorn, and He shall eat up the nations His enemies, and shall take away the marrow of their fatness, and pierce the enemy with His arrows. He couched, He lay down as a lion, and as a young lion; who shall stir Him up? They who bless Thee are blessed, and they who curse Thee are cursed.* Likewise in Isaiah, *The Spirit of the Lord is upon Me, wherefore He hath anointed Me, He hath sent Me to preach good tidings unto the poor, to heal the broken-hearted, to proclaim liberty to the captives, and sight to the blind, to proclaim the acceptable year of the Lord, and the day of recompence.* Wherefore in the Gospel, Gabriel unto Mary; *And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that Holy Thing which shall be born of thee, shall be called the Son of God.* Likewise in the former Epistle of Paul to the Corinthians, *The first man is of the dust of the earth, the second Man is from heaven. As is the earthy man, such are they also that are earthy; and as is the heavenly, such also are the heavenly; as we have borne the image of the earthy, we must also bear the image of the heavenly.* Jer. 17, 9. not V. Numb. 24, 17. not V. Numb. 24, 7—9. not V. Is. 61, 1. 2. not V. Luke 1, 35. not V. 1 Cor. 15, 47—49. not V.

[h] *Who shall know him? quis cognoscet eum.* So Tertull. (adv. Jud. 14.) and Jerome, (in loc.) who however denies it refers to our Lord. *Inscrutabile (cor)* Vulg.

Thesis III. III. That Christ was to be born of the seed of David, according to the flesh.

2 Sam. 7. 12—16. not V. In the second Book of Kings. *And the word of the Lord came to Nathan, saying, Go and tell My servant David, thus saith the Lord. Thou shalt not build Me an house to dwell in. But it shall come to pass, when thy days be fulfilled, that thou shalt sleep with thy fathers, that I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom; He shall build Me an house for My Name, and I will stablish His throne for ever. And I will be His Father, and He shall be My Son, and His House shall obtain assurance*[1], *and His Kingdom for evermore in My sight.* Likewise in Isaiah. *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and of understanding, the Spirit of counsel and might, the Spirit of knowledge and of piety, and the Spirit of the fear of the Lord shall fill Him.* Likewise in the hundred and thirty-first Psalm: *God hath sworn in truth unto David himself, and He will not turn from it: Of the fruit of thy belly will I set upon thy throne.* Likewise in the Gospel according to Luke. *And the Angel said unto her, Fear not, Mary; for thou hast found favour with God; behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call His Name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end.* Likewise in the Revelation; *And I saw in the right hand of God who sate on the throne, a book written within and on the back-side, sealed with seven seals: and I saw a strong Angel proclaiming with a loud voice, Who is worthy to receive the book, and to open the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look therein. And I wept much, because no man was found worthy to open the book, or to look upon it. And one of the Elders said unto me,*

Is. 11. 1—3. not V.

Ps. 131. [132.] 11. not V.

Luke 1, 30—33. not V.

Rev. 5, 1—5. not V.

[1] *His house shall obtain assurance, fidem* settle him, Engl. Transl. *consequetur, πιστώσω αὐτὸν* Sept. I will

Weep not: behold the Lion of the tribe of Judah, the Root of David hath prevailed to open the book, and to loose the seven seals thereof.

12. That Christ was to be born in Bethlehem.

In Micah, *And thou, Bethlehem, house of Ephrata, art not little*[k], *that thou shouldest stand among the thousands of Judah; out of thee shall He come forth unto Me, that is to be Ruler in Israel, whose goings forth have been from old from everlasting.* Likewise in the Gospel: *Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.* Micah 5, 2. not V. Mat. 2, 1. 2. not V.

13. That Christ was to come in low estate on His first Advent.

In Isaiah, *Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We have preached before Him as children, as a root in a dry ground. He hath no form nor comeliness, we saw Him, and He had no form nor beauty: but His form was without honour, and failing beyond the rest of men. He was a man under plague, and knowing to bear weakness; for His face was turned away, He was dishonoured and not accounted. He bears our sins, and suffers sorrow for us; and we did esteem Him stricken, smitten, and afflicted; but He was wounded for our transgressions, He was bruised for our iniquities; the discipline of our peace was upon Him, and with His bruise we are healed. All we like sheep have gone astray, man has wandered from his way; and God hath delivered Him for our sins, and because that He was afflicted, He opened not His mouth.* Likewise in the same, *I am not rebellious, neither do I contradict. I gave My back to stripes, and My cheeks to smiting, I hid not My face from the shame of spitting, and God was My helper.* Likewise in the same; *He shall not cry, nor shall any one hear His voice in the streets; a bruised reed shall He not break, and the smoking flax shall He not quench, but He shall bring forth judgment unto truth. He shall shine forth, and shall not be shaken, till He have set judgment in the earth, and in His Name* Is. 53, 1—7. not V. Is. 50, 5—7. not V. Is. 42, 2—4. not V.

[k] *Not little*, and so Matt. 2, 6. Sept. and Vulg. omit *not*.

Treat. III. *shall the Gentiles trust.* Likewise in the twenty-first Psalm, *But I am a worm and no man, a reproach of man, and despised of the people. All they that saw Me despised Me; they spake within their lips, and shook their head: He trusted on the Lord, let Him deliver Him: let Him deliver Him, seeing He delighted in Him.* Likewise in the same place, *My strength is dried up like a potsherd, and My tongue cleaveth to My jaws.* Likewise in Zechariah, *And the Lord shewed me Jesus, that great Priest, standing before the face of the Angel of the Lord, and the Devil stood at His right hand to resist Him. And Jesus was clothed with filthy garments, and stood before the face of the Angel himself, and answered, and spake unto those that stood before His face, saying, Take away the filthy garments from Him; and He said unto Him, Behold, I have taken away thine iniquities: and put on Him an alb, and set ye a fair mitre upon His head.* Likewise Paul to the Philippians; *Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a servant, and was made in likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and of things under the earth; and that every tongue should confess that Jesus Christ is Lord, in the glory of God the Father.*

Ps. 21, [22] 6—8. not V. Ps. 21. [22] 15. not V. Zech. 3, 1. 3—5. not V. Phil. 2, 6—11. not V.

14. That He was the Just, whom the Jews should kill.

Wisd. 2, 12—22. not V. In the Wisdom of Solomon, *Let us lie in wait for the Righteous, because He is unacceptable to us, and is clean contrary to our doings, and upbraideth us with our offending the law, and objecteth to us the transgressings of the law. He professeth to have the knowledge of God, and calleth Himself the Son of God. He is made to us for a reproof of our thoughts, He is grievous unto us, even to behold: for His life is not like other men's, His ways are of another fashion. We are esteemed of Him as empty men, and He abstaineth from our ways as from filthiness; He praiseth the last end of the just, and maketh His boast that God is His Father. Let us see therefore if His words be true, and let us prove what shall happen unto Him. Let us examine Him with despitefulness and torture, that we may know His meekness,*

and prove His patience. Let us condemn Him with a shameful death. Such things they did imagine, and were deceived; for their own wickedness hath blinded them, and they knew not the Sacraments of God. Likewise in Isaiah, *See ye, how the righteous perisheth*[l], *and no man understandeth it; and righteous men are taken away, and no man considereth it. For the righteous is taken from the face of unrighteousness, and His burial shall be in peace.* Concerning this same thing it was fore-spoken in Exodus, *The innocent and the righteous slay thou not.* Likewise in the Gospel, *Judas, led by penitence, said to the Chief Priests and Elders, I have sinned, in that I have betrayed the innocent blood.* Ex. 23. 7. not V. Mat. 27. 3. 4. not V.

15. That Christ was a Sheep and a Lamb, who was to be killed; and concerning the Sacrament of His Passion.

In Isaiah, *He was led as a Sheep to the slaughter, and like a Lamb dumb before her shearer, so opened He not His mouth. In His humiliation His judgment was taken away; and who shall declare His generation? For His life shall be taken from the earth; for the transgressions of My people He was led unto death, and I will give the wicked for His burial, and the rich themselves for His death: because He hath done no wickedness, neither was there any deceit in His mouth. Wherefore He shall be gainer of many, and shall divide the spoils of the strong, because His soul was delivered unto death, and He was numbered with the transgressors, and Himself bare the sins of many, and was delivered for their transgressions.* Likewise in Jeremiah, *Lord, give Me knowledge, and I shall know; then I saw their devices. I was led as a Lamb without malice to the slaughter. They devised devices against Me, saying, Come, let us cast the tree into His bread*[m], *and let us blot out His Name from the earth, and His Name shall be no more remembered.* Likewise in Exodus, *God said unto Moses, They shall take to them every man a sheep through the houses of their tribes, a sheep without blemish, perfect, a male of a year old shall it be unto you. From the lambs and from the goats shall ye take it out, and the whole assembly of the children of Israel shall kill it in the evening. And they shall take of its blood, and place it upon the two side-posts and the* Is. 53. 7—9. 12. not V. Jer. 11. 18. 19. not V. Ex. 12. 3—12. not V.

[l] This is applied to our Lord by Justin M. (in Apol. 1, 48.) Irenæus, (Hær. iv. 34. §. 4.) Tertullian, (in Marc. iii. 22.) Jerome, (in loc.)

[m] So also Justin, (Tryph. 72.) Tertullian, (in Jud. 10.) vid. note on Translation of S. Cyril, Catech. xiii. 19.

Treat. III. *upper door-post of the houses, wherein they shall eat it; and they shall eat the flesh in that night roast with fire, and unleavened bread with bitter herbs shall they eat. Ye shall not eat of it raw, nor sodden with water, but roast with fire; his head with the feet and the inner parts. Ye shall let nothing of them remain until the morning, neither shall ye break a bone thereof; and that which remaineth of it until the morning shall be burnt with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste; it is the Lord's Passover.* Likewise in the Revelation, Rev. 5, 6—10. not V. *And I beheld in the midst of the throne and of the four beasts, and in the midst of the Elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the Spirits of God, sent forth into all the earth. And He came and took the book out of the right hand of God that sat upon the throne. And when He had taken the book, the four beasts and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours of supplications, which are the prayers of the Saints; and they sung a new song, saying, Thou art worthy, O Lord, to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us by Thy blood, out of every kindred and tongue and people and nation; and hast made us a Kingdom unto our God, and hast made us Priests: and they shall reign on the earth.* Likewise in the Gospel, John 1, 29. not V. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, and behold Him, which taketh away the sins of the world.*

16. That Christ is likewise called a stone.

Is. 28, 16. not V. In Isaiah, thus saith the Lord, *Behold, I lay in the foundations of Sion a precious Stone, elect, a chief corner Stone, honoured; and he that believeth on Him shall not be confounded.* Ps. 117, [118,] 21—26. not V. Likewise in the hundred and seventeenth Psalm, *The Stone which the builders refused is become the Head-stone of the corner. This is the Lord's doing, and it is marvellous in our eyes. This is the day which the Lord hath made; let us rejoice and be glad in it. Save therefore, O Lord; O Lord, direct therefore. Blessed be He that cometh in the Name of the Lord.* Likewise Zech. 3, 8. 9. not V. in Zechariah, *Behold, I bring forth My Servant, the East is His Name; for the Stone which I have placed before the face of Joshua, upon this one Stone are seven eyes.* Likewise in Deute-

ronomy, *And thou shalt write upon stone all this law, very plainly.* Likewise in Jesus the son of Nave; *And he took a great stone, and set it up there before the Lord; and Jesus said unto the people, Behold, this stone shall be a witness unto us, for it hath heard all the things which were spoken by the Lord, which He hath spoken unto you to-day; and it shall be for a testimony unto you at the end of days, when ye shall have departed from your God.* Likewise Peter in the Acts of the Apostles, *Ye Rulers of the people and Elders of Israel, hear; Behold, we are this day examined by you of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand whole before you all, and by none other. This is the stone which was set at nought of you builders, which is become the head of the corner. For there is none other Name under heaven given among men, whereby we must be saved.* This is the stone in Genesis, which Jacob put at his head, because Christ is the head of the man; and in sleep saw a ladder reaching to heaven, at the top of which the Lord stood, and the Angels ascended on it; which stone he consecrated and anointed, by the sacrament of unction, signifying Christ. This is the stone in Exodus, on which Moses sat on the top of an hill, when Jesus the son of Nave fought against Amalek, and by the sacrament of the Stone, and the constancy of sitting, Amalek was overcome by Jesus, that is, the Devil was overcome by Christ. This is the great stone in the first of Kings, on which the Ark of the Covenant was placed, when the kine brought it back in the cart, when sent back and rendered up by the aliens. This likewise is the stone in the first of Kings, wherewith David smote the forehead of Goliath, and slew him; signifying that the Devil and his servants are smitten down, that is overcome, upon that part of the head, which they have not had sealed; by which seal we are both ever safe, and live. This is the stone which, when Israel had conquered the aliens, Samuel set up, and called its name Ebenezer, that is, the stone that helpeth.

Deut. 27. 8. not V. Josh. 24. 26. 27. not V. Acts 4. 8—12. not V. Gen. 28. 11. 12—18. not V. Ex. 17. 12. 13. not V. 1 Sam. 6. 15. not V. Allophylis. Philistines. 1 Sam. 17. 49. not V. 1 Sam. 7. 12. not V.

17. That this Stone should afterwards become a mountain, and fill the whole earth.

In Daniel, *And behold a great Image, and the aspect* Dan. 2. 31—35. not V.

TREAT. III. *of this Image was terrible, and it stood erect before thee; his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his feet part of iron and part of clay, until that a stone was cut out of a mountain, without the hands of them that cut it; and smote the Image upon his feet that were of iron and clay, and brake them to pieces, and the iron and the clay was broken together, and the brass and the silver and the gold, and became small like chaff, or like dust of the summer threshing floors, and the wind carried them away, that no place was found for them; and the Stone that smote the Image became a great mountain, and filled the whole earth.*

18. That in the last times that same mountain should be revealed, upon which the Gentiles should come, and by which all the just should go up.

Is. 2, 2—4. not V. In Isaiah, *It shall come to pass in the last days, that the mountain of the Lord shall be manifest, and the house of God upon the tops of the mountains, and shall be exalted above the hills; and all nations shall come over it, and many shall walk and say, Come ye, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He shall teach us His way, and we will walk in it. For out of Sion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; neither shall they learn war any more.* Likewise in the twenty-third

Ps. 23, [24] 3—6. not V. Psalm; *Who shall ascend into the mountain of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart, who hath not received his life by a falsehood, nor sworn deceitfully to his neighbour; He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek Him, that seek the face of the God of Jacob.*

19. That Christ is a Bridegroom, having the Church for a Bride, of whom children should be spiritually born.

Joel 2, 15. 16. not V. In Joel, *Blow the trumpet in Sion, sanctify a fast, call a recovering, gather the people, sanctify the Church, assemble the Elders, gather the children that suck the breast; let the Bridegroom go forth of His chamber, and the Bride out of*

Her closet. Likewise in Jeremiah, *And I will take from the cities of Judah and from the streets of Jerusalem the voice of the mirthful and the voice of the glad, the voice of the Bridegroom and the voice of the Bride.* Likewise in the eighteenth Psalm, *He is as a Bridegroom coming out of his chamber; He rejoiceth as a giant to run his race: His going forth is from the end of Heaven, and his circuit unto the end of it, and there is none hid from the heat thereof.* Likewise in Revelation, *Come, I will shew thee the new Bride, the Lamb's wife: and he carried me in the Spirit to an high mountain, and shewed me the holy City Jerusalem descending out of heaven from God, having the glory of God.* Likewise in the Gospel according to John, *Ye yourselves bear me witness, that I said unto them who were sent from Jerusalem to me, that I am not the Christ, but that I am sent before Him; He that hath the Bride is the Bridegroom; but the friend of the Bridegroom is he, that standeth and heareth Him, and rejoiceth greatly because of the Bridegroom's voice.* The mystery hereof was shewn in Jesus the Son of Nave, when he was commanded to loose his shoe from off his feet, because he was not the bridegroom: for it was in the Law, that whosoever refused marriage, put off his shoe; but he wore his shoe, who was to be the bridegroom. *And it came to pass, when Jesus was by Jericho, that he looked with his eyes, and saw a man standing before his face, and holding a sword in his hand, and said, Art Thou for us, or for our adversaries? And He said, I am Captain of the host of the Lord; loose thy shoe from off thy feet; for the place whereon thou standest is holy ground.* Likewise in Exodus, Moses is commanded to put off his shoe, because neither was he the Bridegroom. *And the Angel of the Lord appeared unto him in a flame of fire out of a bush, and he beheld that the bush burned with fire, but the bush was not consumed. And Moses said, I will pass over and see this great sight, why the bush is not burnt. But when the Lord saw that he came nigh to see, He called unto him out of the bush, and said, Moses, Moses. And he said, What is it? And He said, Draw not nigh hither, unless thou hast loosed thy shoe from off thy feet; for the place whereon thou standest is holy ground. And He said unto him, I am the God of thy Father, the God of Abraham, and the God of Isaac,*

Jer. 16, 9. not V.

Ps. 18, [19] 5, 6. not V.

Rev. 21, 9—11. not V.

John 3, 28. 29. not V.

Josh. 5, 13—15. not V.

Ex. 3. 2—6. not V.

Treat. III. *and the God of Jacob.* This was also made manifest in the Gospel according to John; *John answered them, I indeed baptize with water, but there standeth One among you, whom ye know not; this is He of whom I said, The Man that cometh after me was made before me, whose shoe's latchet I am not worthy to unloose.* Likewise according to Luke, *Let your loins be girded about, and your lamps burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him. Blessed are those servants, whom the Lord when He cometh shall find watching.* Likewise in Revelation, *The Lord God Omnipotent reigneth; let us be glad and rejoice, and give honour of glory to Him, for the marriage of the Lamb is come, and His wife hath made Herself ready.*

John 1, 26. 27. not V. Luke 12, 35—37. not V. Rev. 19, 6, 7. not V.

20. That the Jews would fasten Christ to the Cross.

In Isaiah, *I have spread out My hands*[n] *all the day unto a rebellious people, and that contradicteth Me, which walketh in ways that are not good, but after their own wickedness.* Likewise in Jeremiah, *Come, let us cast the tree into His bread, and let us blot out His Name from the earth.* Likewise in Deuteronomy, *And Thy life shall hang in doubt*[o] *before Thine eyes, and Thou shalt fear day and night, and shalt have none assurance of Thy life.* Likewise in the twenty-first Psalm, *They pierced My hands and My feet, they have numbered all my bones. They look and stare upon Me; they parted My garments among them, and have cast lots upon My vesture. But Thou, O Lord, put not Thy help far from Me; haste Thee to help Me. Deliver My soul from the sword; Mine only one from the power of the dog. I will declare Thy Name unto My brethren; in the midst of the Church will I praise Thee.* Likewise in the hundred and eighteenth Psalm, *Pierce Thou with nails My flesh, through fear of Thee.* Likewise in the hundred and fortieth Psalm, *Let the lifting up of My hands be an evening sacrifice.* Of which sacrifice Sophonias spoke, *Fear in the presence of the Lord God, for His day is at hand; for the Lord hath*

Is. 65, 2. not V. Jer. 11, 19. not V. Deut. 28, 66. not V. Ps. 21, [22,] 16—22. not V. Ps. 118, [119,] 120. not V. Ps. 140, [141,] 2. not V. Zeph. 1, 7. not V.

[n] So also Justin M. (Apol. 1. 35.) Tertullian, (in Jud. 13.) vid. note on Tr. of Cyril Catech. iii. 28.

[o] So also Irenæus, (Hær. iv. 10. §. 2.) Tertullian, (in Jud. 11.) Lactantius, (Instit. iv. 18.) Cyril, (Catech. xiii. 19.) Augustin, (Contr. Faust. xvi.)

prepared His sacrifice, He hath sanctified them whom He hath chosen. Likewise in Zechariah, *And they shall look upon Me, whom they have pierced.* Likewise in the eighty-seventh Psalm, *Lord, I have called all the day upon Thee, I have stretched out My hands unto Thee.* Likewise in Numbers, *Not as a man is God hung up, nor as the son of man does He suffer threats.* Wherefore in the Gospel the Lord saith, *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in the Son may have life eternal.*

Zec. 12, 10. not V. Ps. 87, [88,] 9. not V. Numb. 23. 19. not V. John 3, 14. 15. not V.

21. That in the passion of His Cross and the Sign is all virtue and power.

In Habakkuk, *His virtue covered the heavens, and the earth is full of His praise; and His brightness is as the light, horns shall be in His hands. And there was established the virtue of His glory, and He Made His love strong; the Word shall go forth before Him, and shall go out into the plains before His feet.* Likewise in Isaiah, *Lo unto us a Child is born, and unto us a Son is given, whose government is upon His shoulders; and His Name is called, the Messenger of a great counsel.* By this sign of the Cross Amalek also was conquered of Jesus by Moses; in Exodus, *Moses said unto Jesus, Choose thee out men, and go out, and stand against Amalek till to-morrow; behold, I will stand on the top of the hill, with the rod of God in mine hand. And it came to pass, when Moses held up his hands, that Israel prevailed, but when Moses let down his hands, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side, and the hands of Moses were made steady until the going down of the sun, and Jesus discomfitted Amalek, and all his people. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Jesus; for I will utterly put out the remembrance of Amalek from under heaven.*

Hab. 3, 3—5. not V. Is. 9, 6. not V. Ex. 17, 9—14. not V.

22. That in this sign of the Cross is salvation, to all who are marked in their foreheads.

In Ezekiel, the Lord saith, *Go through the midst of Jerusalem, and set a mark upon the foreheads of the men, that*

Ezek. 9, 4. not V.

TREAT. III. *sigh and that cry, for the iniquities that are done in the midst of them.* Likewise in the same place, *Go and smite,* Ezek. 9, 4—6. not V. *and do not spare your eyes. Have no pity on old, or young, or maid; slay little children and women, that they may be utterly destroyed. But touch not any man, upon whom the mark is written, and begin with My holy places.* Likewise Ex. 12, 13. not V. in Exodus God said to Moses, *And the blood shall be to you for a token, upon the houses where you are; and when I see the blood, I will protect you, and the plague of destruction shall not be among you, when I smite the land of Egypt.* Rev. 14, 1. not V. Likewise in Revelation, *And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Name and His Father's Name written* Rev. 22, 13. 14. not V. *in their foreheads.* Likewise in the same place, *I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that do His commandments, that they may have right over the tree of life.*

23. That during His passion there was to be darkness at mid-day.

Amos 8, 9. 10. not V. In Amos, *And it shall come to pass in that day, saith the Lord, the sun shall go down at noon*[p], *and the clear day shall be darkened; and I will turn your feasts into mourning, and* Jer. 15, 9. not V. *all your songs into lamentation.* Likewise in Jeremiah, *She that hath borne children is frightened, and her soul hath languished: her sun hath gone down, while it was yet day, she hath been ashamed and accursed; the residue of them will I deliver to the sword, in the sight of their enemies.* Likewise Mat. 27, 45. not V. in the Gospel, *Now from the sixth hour there was darkness over all the land, unto the ninth hour.*

24. That He would not be overcome by death, nor remain in hell.

Ps. 29, [30,] 3. not V. In the twenty-ninth Psalm, *O Lord, Thou hast brought up My soul from the grave.* Likewise in the fifteenth Psalm, Ps. 15, [16,]10. not V. *Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.* Likewise in the third Ps. 3, 5. not V. Psalm, *I laid Me down and slept, and rose up again, for the Lord helped Me.* Likewise according to John, *No man taketh* John 10, 18. not V. *My life from Me, but I lay it down of Myself; I have power*

[p] So also Irenæus, (Hær. iv. 33. §. 12.) Cyril, (Catech. xiii. 25.) Tertullian, (in Marc. iv. 42.)

to lay it down, and I have power to take it again. For this commandment have I received of My Father.

25. That He would rise from the dead the third day.

In Osee, *After two days will He revive us, in the third day we shall rise*[q] *again.* Likewise in Exodus, *And the Lord said unto Moses, Go down, and testify unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and let them be ready against the third day; for on the third day the Lord will come down upon mount Sinai.* Likewise in the Gospel, *A wicked and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.* Hos. 6, 2. not V. Ex. 19, 10. 11. not V. Mat. 12, 39. 40. not V.

26. That after He had risen He would receive all power from the Father, and that His power is eternal.

In Daniel, *I saw in the night in a vision, and behold one like the Son of man, coming in the clouds of heaven, came to the Ancient of days, and stood in His sight, and they who stood beside Him brought Him before Him; and there was given to Him a kingly power, and all kings of the earth, in their generation; and all glory shall serve Him; and His power is eternal, which shall not pass away, and His kingdom shall not be destroyed.* Likewise in Isaiah, *Now will I rise, saith the Lord, now will I be exalted, now will I be lifted up; now shall ye see, now shall ye understand, now shall ye be confounded; the strength of your breath shall be vain, He shall consume you with fire.* Likewise in the hundred and ninth Psalm, *The Lord said unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool. God shall send the rod of Thy strength out of Sion: and Thou shalt rule in the midst of Thine enemies.* Likewise in Revelation, *And I turned to see the voice that spake with me; and I saw seven golden candlesticks, and in the midst of the candlesticks One like unto the Son of Man, clothed with a garment down to the foot; and girt about the paps with a golden girdle. His head and His hairs were white as wool or snow; and His eyes were as a flame of fire; and His feet like fine brass, as from a furnace of fire, and His voice as the sound of many* Dan. 7, 13. 14. not V. Is. 33, 10. 11. not V. Ps. 109, [110,] 1. 2. not V. Rev. 1, 12—18. not V.

[q] So Tertullian, (in Marc. iv. 43.) Jerome, (in loc.)

Treat. III. *waters; and He had in His right hand seven stars, and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead; and He laid His right hand upon me, saying unto me, Fear not; I am the First, and the Last; I am He that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of death and of hell.* Likewise in the Gospel the Lord after the resurrection saith to His disciples, *All power is given unto Me in heaven and in earth; go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you.*

Mat. 28, 18—20. not V.

27. That it is impossible to come unto God the Father, except through Jesus Christ His Son.

John 14, 6. not V. In the Gospel, *I am the way, and the truth, and the life; no man cometh unto the Father, but by Me.* Likewise in the same place, *I am the door; by Me if any man enter in, he shall be saved.* Likewise in the same place, *Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* Likewise in the same place, *He that believeth on the Son hath everlasting life; he that believeth not the Son hath not life, but the wrath of God shall abide upon him.* Likewise Paul to the Ephesians, *And when He came, He preached peace to you which were those afar off, and peace to them which were nigh; because through Him we both have access by one Spirit unto the Father.* Likewise to the Romans, *For all have sinned, and are wanting of the glory of God; but they are justified by His gift and grace, through the redemption that is in Christ Jesus.* Likewise in the Epistle of Peter the Apostle, *Christ hath once died for our sins, the just for the unjust, that He might offer us to God.* Likewise in the same place, *For herein was the Gospel preached also to them that are dead, that they might be raised anew.* Likewise in the Epistle of John, *Whosoever denieth the Son, the same hath not the Father; he that acknowledgeth the Son, hath both the Son and the Father.*

John 10, 9. not V. Mat. 13, 17. not V. John 3, 36. not V. Eph. 2, 17. 18. not V. Rom. 3, 23. 24. not V. 1 Peter 3, 18. not V. 1 Peter 4, 6. not V. 1 John 2, 23. not V.

28. That Jesus Christ will come to judge.

Mal. 4, 1. not V. In Malachi, *Behold, the day of the Lord cometh, that*

burneth as an oven; and all the outcasts and all that do wickedly shall be stubble, and the day of the Lord that cometh shall burn them up. Likewise in the forty-ninth Psalm, *God the Lord of gods hath spoken, and called the earth; from the rising of the sun unto the going down, out of Sion is the beauty of His glory. God shall come manifestly, our God, and shall not keep silence. A fire shall burn before Him, and an exceeding tempest round about Him. He hath called the heaven above, and the earth that He may separate His people. Gather His saints unto Him, those who make His Covenant in sacrifices; and the heavens shall declare His righteousness, for God is Judge.* Likewise in Isaiah, *The Lord God of might shall go forth, and shall break war in pieces; He shall stir up strife, and cry out over His enemies with strength, I have been silent, shall I ever be silent?* Likewise in the sixty-seventh Psalm, *Let God arise, and let His enemies be scattered; let them also that hate Him flee before His face. As smoke vanisheth, let them vanish; as wax melteth before the face of fire, so let sinners perish before the face of God; and let the righteous be glad and rejoice in the sight of God; and let them be glad with joyfulness. Sing unto God, sing praises to His Name; make a way to Him that ascendeth into the west, God is His Name. They shall be put to confusion before the face of Him who is Father of the orphans, and Judge of the widows. God is in His holy place, God who maketh men to dwell with one mind in an house, bringing forth them that are bound with might, them also that provoke unto anger, who dwell in tombs. God, when Thou wentest forth in the sight of Thy people, in passing into the desert.* Likewise in the eighty-first Psalm, *Arise, O God, judge the earth, for Thou shalt dispossess among all nations.* Likewise in the Gospel according to Matthew, *What have we to do with Thee, Thou Son of David? Why art Thou come hither to punish us before the time?* Likewise according to John, *The Father judgeth nothing, but hath given all judgment unto the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him.* Likewise in the second Epistle of Paul to the Corinthians, *We must all appear before the judgment-seat of Christ, that*

Ps. 49, [50]1-6. not V.

Is. 42, 13. 14. not V.

Ps. 67, [68]1-7. not V.

Ps. 81, [82] 8. not V.

Mat. 8, 29. Mark 1, 24. not V. John 5, 22. 23. not V.

2 Cor. 5, 10. not V.

Treat. III. *every one may receive the due things of his body, according to those things which he hath done, whether they be good or bad.*

29. That Jesus Christ will reign as a King for ever.

Zech. 9, 9. not V. In Zechariah, *Tell ye the daughter of Sion, Behold, thy King cometh unto thee, just, and having salvation, meek, sitting upon an ass that hath not been tamed.* Likewise in Is. 33, 14—17. not V. Isaiah, *Who will declare to you that eternal place? he that walketh righteously, and holdeth back his hands from gifts, stopping his ears that he hear not the judgment of blood, and shutting his eyes that he see not unrighteousness; he shall dwell in the high cavern of the strong rock; bread shall be given him, and his water shall be sure; ye shall see the King in His glory.* Likewise in Malachi, *I am a great King, saith the Lord, and My Name is illustrious among the heathen.* Mal. 1, 14. not V. Ps. 2, 6. not V. Likewise in the second Psalm, *I am set as a King by Him upon His holy hill of Sion, declaring His command.* Likewise in the twentieth Psalm, *All the ends of the world shall be reminded, and shall be turned unto the Lord; and all the kindreds of the nations shall worship in Thy sight; for the Kingdom is the Lord's, and He shall rule over all nations.* Ps. 21, [22] 27. 28. not V. Likewise in the twenty-third Psalm, *Lift up your gates, ye princes, and be ye lifted up, ye everlasting gates, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty; the Lord mighty in battle. Lift up your gates, ye princes, and be ye lifted up, ye everlasting gates, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory.* Ps. 23, [24] 7—10. not V. Likewise in the forty-fourth Psalm, *My heart is breathing forth a good discourse, I say the things which I have to the King. My tongue is the pen of a writer readily writing; Thou art lovely in beauty above the sons of men; grace is poured out in Thy lips, wherefore God hath blessed Thee for ever. Gird Thee with Thy sword upon Thy thigh, O Thou most Mighty, bend Thyself, and move on, to Thy graciousness and Thy beauty, and reign because of truth and meekness and righteousness.* Ps. 44, [45] 1-4. not V. Likewise in the fifth Psalm, *My King and my God, since unto Thee will I pray, in the morning shalt Thou hear my voice; in the morning will I attend on Thee, and contemplate Thee.* Ps. 5, 2. 3. not V. Likewise in the

ninety-sixth Psalm, *The Lord hath reigned; let the earth rejoice; let the many isles exult.* Likewise in the forty-fourth Psalm, *Upon thy right hand did stand the Queen in golden raiment, in a garment of many colours. Hearken, O Daughter, and consider, and incline Thine ear; and forget Thine own people, and Thy father's house; for the King hath desired Thy beauty, for He is Thy Lord God.* Likewise in the seventy-third Psalm, *But God is our King before the world, He hath wrought salvation in the midst of the earth.* Likewise in the Gospel according to Matthew, *And when Jesus was born in Bethlehem of Judah, in the days of Herod the King, behold wise men from the east came to Jerusalem, saying, Where is He that is born King of the Jews? For we have seen His star in the east, and are come to worship Him.* Likewise according to John, *Jesus said, My Kingdom is not of this world; if My Kingdom were of this world, then would My servants be troubled, lest I should be delivered to the Jews; but now is My Kingdom not from hence. Pilate said, Art Thou then a King; Jesus answered, Thou sayest; for I am a King? I was born to this end; to this end came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth My voice.*

Ps. 96, [97] 1. not V. Ps. 44, [45] 9—11. not V. Ps. 73, [74] 12. not V. Mat. 2. 1. 2. not V. John 1. 36. 37. not V.

30. That Jesus Christ is both Judge and King.

In the seventy-first Psalm, *O God, give Thy judgment to the King, and Thy justice to the King's Son. To judge Thy people in righteousness.* Likewise in Revelation, *And I saw heaven opened, and behold a white horse, and He that sat upon Him was called Faithful and True, and He judgeth righteousness and justice, and maketh war. And His eyes were as a flame of fire; and on His head were many diadems, and He bare a name written, known to none other but to Himself. And He was clothed with a vesture sprinkled with blood; and His Name is called the Word of God; and the armies which are in heaven followed Him upon white horses, clothed in linen white and clean; and out of His mouth went forth a two-edged sword, that with it He should smite the nations; which He shall rule with a rod of iron, and He shall tread the wine-press of the wine of the wrath of God Almighty. And He hath on His vesture and on His thigh a Name written; King of Kings, and Lord of Lords.* Like-

Ps. 71, [72] 1. 2. V. Rev. 19, 11—16. not V.

TREAT. III. Mat. 25, 31—46. not V.

wise in the Gospel, *When the Son of Man shall come in His glory, and all the Angels with Him, then shall He sit in the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth the sheep from the goats; and He shall set the sheep on His right hand, and the goats on the left. Then shall the King say unto them that shall be on His right hand, Come, ye blessed of My Father; receive the Kingdom which was prepared for you from the beginning of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? thirsty, and gave Thee drink? or when saw we Thee a stranger, and took Thee in? naked, and we clothed Thee? or when saw we Thee sick and in prison, and we came unto Thee? And the King shall answer and say unto them, Verily I say unto you, in as far as ye did it to one of the least of these My brethren, ye did it unto Me. Then shall He say unto them who shall be on His left hand, Depart from Me, ye cursed, into everlasting fire, which My Father hath prepared*[q] *for the Devil and his angels; for I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took me not in; naked, and ye clothed Me not; sick and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? And He shall answer them, Verily I say unto you, in so far as ye did it not to one of the least of these, ye did it not to Me: and these shall go away into everlasting burning, but the righteous into life eternal.*

[q] *Quem paravit Pater meus.* So Irenæus (Hær. iii. 23. §. 3.) and the ancient Italic. and some Greek MSS.

PREFACE

TO THE THIRD BOOK.

Cyprian to my son Quirinus greeting.

With that faith and devotedness which you manifest toward the Lord God, you asked me, most dear son, to extract, for your instruction, from the Holy Scriptures, certain points which bore upon the religious discipline of our school. Sectæ. Your wish was to peruse the divine writings, in a succinct method; that so a mind which has given itself to God, not wearied by the length or number of volumes, but instructed out of a breviary of heavenly precepts, may have store wholesome and large, for the nurturing of its memory. breviario. And because I owe an affectionate attention to your wishes, I have done that for which you asked, and have given myself labour for once, lest you should have labour always. So far then as my poor ability could compass, I have gathered together some precepts of the Lord and precedents divine; which will be convenient and instructive to the reader, since a few passages laid within shortened space, may be read with more speed, and gone over oftener. Dearest son, it is my wish that all health may ever attend you.

Heads of the third Book.

1. On the benefit of works and mercy. operis.

2. In charity and alms, though through smallness of means the act be less, yet that the will is sufficient.

3. That love and brotherly affection is to be religiously and stedfastly exercised. agapen.

TREAT. III.

4. We must glory in nothing, because nothing is our own.

5. That humility and quietness must be kept hold on in all things.

6. That all good and just men have more trouble, but ought to bear it because they are being tried.

7. That we must not grieve the Holy Spirit, whom we have received.

8. That anger must be conquered, lest it force us to sin.

9. That brethren ought to bear one another up.

10. In God alone are we to trust, and in Him to glory.

11. That he who has attained unto faith, having put off the old man, ought to think only of heavenly and spiritual things, and lean not towards a world which he has now renounced.

12. That we must not swear.

13. That we must not curse.

14. That we must never murmur, but concerning all things which befal, must bless God.

15. To this end that men are tried by God, that they may be proved.

16. Of the benefit of Martyrdom.

17. That those are less things which we suffer in this world, than is the reward which is promised.

18. That nothing is to be preferred to the love of God and Christ.

19. That we must obey not our own will, but that of God.

20. That fear is the foundation and ground of hope and faith.

21. That we must not rashly judge concerning another.

22. When we have suffered an injury, it must be remitted and forgiven.

23. We must not return evil.

24. That it is impossible to come unto the Father, except through His Son Jesus Christ.

25. That except a man be baptized and born again, he cannot come to the kingdom of God.

26. That to be baptized and to receive the Eucharist is a little thing, unless a man improve in deeds and works.

opere, i. e. charitable works.

27. That the baptized also loses the grace he has been admitted to, except he keep innocency.

28. That remission cannot be to him in the Church, whose sin is against God.

29. Concerning the hatred of the Christian Name, it was before prophesied. simply nominis.

30. What a man has vowed to God, he must pay quickly.

31. That he who believeth not, is already judged.

32. On the benefit of virginity and continency.

33. That the Father judgeth nothing, but the Son: and that the Father is not honoured by him, by whom the Son is not honoured.

34. That the believer ought not to live like the Gentile.

35. That God is to this end patient, that we may repent us of our sin, and be reformed.

36. That a woman ought not to be secularly adorned.

37. That the believer ought not to be punished for other offences besides his Name. nomen.

38. That the servant of God ought to be innocent, lest he fall into secular punishment.

39. That the example of living is given to us in Christ.

40. That works must not be done boastingly or with noise. operandum.

41. That we must not speak idly and jeeringly.

42. That faith altogether profits, and that we are able to do, in proportion as we believe.

43. That he can immediately obtain, who truly believes.

44. That when the faithful have a matter against one another, they ought not to make use of a Gentile judge.

45. That hope is of things future; and that therefore the believer in those things which are promised, ought to be patient.

46. That a woman ought to be silent in the Church.

47. That it comes from our sin and deservings that we are troubled, and do not feel the help of God in all things.

48. That we must not take usury.

49. That even enemies are to be beloved.

50. That the Sacrament of Faith is not to be profaned.

51. That none ought to extol himself in his work. opere suo.

52. That the liberty of believing or not believing is placed in free choice. in arbitrio.

TREAT. III.

53. That God's secrets cannot be seen through, and therefore our faith ought to be simple.

54. That none is without filth and without sin.

55. That we must please, not men, but God.

56. That none of those things that are done is unseen by God.

57. That the believer is made better, and reserved.

58. That none ought to be made sad by death, since in living there is trouble and peril, in dying peace and certainty of resurrection.

59. Concerning the idols, which the Gentiles think gods.

60. That too great lust of food is not to be sought after.

61. That the lust of gain, and money, are not to be sought after.

62. That marriage is not to be made with Gentiles.

63. That the sin of fornication is a grievous sin.

64. What are those carnal things, which beget death; and what those spiritual, which lead to life.

65. That all sins are put off in Baptism.

66. That the Discipline of God in Church precepts is to be observed.

67. That it is foretold, that they would despise wholesome Discipline.

68. That we must withdraw from him who lives disorderly, and contrary to Discipline.

69. That the kingdom of God is not in the wisdom of the world, or in eloquence, but in the faith of the Cross, and virtuousness of conversation.

70. That we must obey Parents.

71. Neither ought fathers to be bitter toward their children.

72. That slaves when they have believed, ought the more to obey their masters according to the flesh.

73. That masters also ought to become more mild.

74. That all widows who are approved are to be honoured.

75. That each person should chiefly take care of them who belong to himself, and especially of believers.

76. That one who is older is not to be rashly accused.

77. That he who sins is to be publicly rebuked.

78. That we must not speak with heretics.

79. That innocency asks with confidence, and obtains.

80. That the devil has no liberty against man, unless God permit.

81. That payment must quickly be made to the hireling.

82. That divination is not to be used.

83. That the corner of the head is not to be rounded.

84. That the beard is not to be plucked.

85. That we must rise up, when Bishop or Presbyter comes.

86. That schism must not be made, even though he who secedes remain in one faith and in the same tradition.

87. That the faithful ought to be simple as well as prudent.

88. That a brother must not be defrauded.

89. That the end of the world comes suddenly.

90. That the wife is not to separate from her husband; or if she separate, is to remain unmarried.

91. That every one is so much tempted, as he is able to bear.

92. That not whatsoever is lawful is to be done.

93. It is foretold that heresies should be.

94. That the Eucharist is to be received with fear and honour.

95. That we must company with the good, and avoid the wicked.

96. That our works must be in deeds, not in words. operandum.

97. That we must hasten to Faith, and to the attainment of Baptism. simply consecutionem.

98. That the catechumen ought now to sin no more.

99. That judgment will be according to the times; either of equity, before the Law; or after Moses, of the law.

100. That the grace of God should be given freely.

101. That the Holy Spirit hath often appeared in fire.

102. That all good men ought willingly to hear reproof.

103. That we must withhold from much speaking.

104. That we must not lie.

105. That they are oftentimes to be corrected, who err in domestic duty.

106. That when injury has been received, patience is to be kept, and vengeance to be left to God.

107. That we must not speak detractingly.

108. That we must not lay snares against a neighbour.

Treat. III.

109. That the sick are to be visited.

110. That backbiters are accursed.

111. That the sacrifices of wicked men are not acceptable.

112. That a heavier judgment is upon those, who in this world have had more power.

113. That the widow and the orphans ought to be protected.

114. That while any is in the flesh, he ought to make Confession.

exomologesin.

115. That adulation is pernicious.

116. That God is more loved by him, to whom in Baptism more sins are forgiven.

117. That we have a hard combat against the Devil, and that therefore we ought to stand firmly, that we may be able to overcome.

118. Concerning Antichrist, that he will come in man's nature.

119. That the yoke of the law was heavy, which is cast off by us; and the yoke of Christ is light, which is put on by us.

120. That we are to be instant in prayers.

BOOK III.

1. On the benefit of works and mercy.

Is. 58, 1—9. not V.

In Isaiah, *Cry, He saith, aloud and spare not; lift up thy voice like a trumpet, shew My people their transgressions, and the house of Jacob their sins. They seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of God; they ask of Me now a just judgment, and desire to approach to God, saying, Wherefore is it that we have fasted, and Thou hast not seen? We have humbled our souls, and Thou hast not known? For in the days of fasting are found your pleasures, for either ye goad down them who are subject to you, or fast for judgments and strifes, or smite your neighbours with fists; wherefore do ye fast unto Me, that this day your voice should be heard in clamour? This fast I have not chosen, except a man humble his soul. And though thou shalt bend thy neck like a ring, and spread sackcloth and ashes under, neither so shall it be called an accepted*

fast. I have not chosen such a fast, saith the Lord; but loose every band of wickedness, undo the bindings of violent traffickings; let go the harrassed to rest, and scatter abroad every unjust bond; break thy bread to the hungry, and bring the poor without shelter into thine house. When thou seest the naked, clothe him; and despise not them of thy seed in thy household. Then shall thy light break forth in season, and thy raiment shall arise quickly; and righteousness shall go before thee, and the glory of God shall surround thee. Then shalt thou call, and God shall hear thee: whilst thou art yet speaking, He shall say, Here I am. Concerning this same thing in Job; *I kept the needy from the hand of the powerful, and helped the orphan who had none to aid him. The mouth of the widow blessed me, for I was the eye of the blind, foot also was I to the lame, and father to the weak.* Job 29, 12. 13. 15. 16. not V.

Concerning this same thing in Tobias; *And I said to my son Tobias, Go, and bring what poor man soever thou shalt find out of our brethren, who yet hath God in mind, with his whole heart; him bring, and he shall eat this dinner together with me; behold, I await thee, my son, until thou comest.* Tobit 2, 2. not V.

Likewise in the same place; *All the days of thy life, my son, have God in mind, and be unwilling to transgress His commandments. Do justice all the days of thy life, and be unwilling to walk in the way of unrighteousness; for if thou deal truly, there will be respect of thy works. Give alms of thy substance, and be unwilling to turn away thy face from any poor man; so shall it be that neither the face of God will be turned away from thee. As thou hast, my son, so do; if thou hast an abundant substance, give the more alms of it; if thou hast little, communicate of that little; and be not afraid when thou givest alms; thou layest up for thyself a good reward against the day of necessity; for alms doth deliver from death, and suffereth not to go into darkness. Alms is a good office, in all who do it in the sight of the Most High God.* Tobit 4, 5—8. 10. 11. not V.

Concerning this same thing in Solomon in Proverbs: *He that hath pity upon the poor, lendeth unto the Lord.* Prov. 19, 17. not V.

Likewise in the same place; *He that giveth unto the poor shall never lack; but he that turneth away his eye, shall be in much penury.* Prov. 28, 27. not V.

Likewise in the same place; *By alms and faith sins are purged.* Prov. 16, 6. not V.

TREAT. III. *If thine enemy hunger, feed him, and if he thirst, give him drink; for this doing, thou shalt heap live coals upon his head.* Likewise in the same place; *As water quencheth fire, so alms quencheth sin.* In the same in Proverbs; *Say not, Go, and come again, to-morrow I will give thee, when thou canst immediately do good; for thou knowest not what may happen on the morrow.* Likewise in the same place; *Whoso stoppeth his ears, lest he hear the weak; he also shall call upon God, and there will be none who will hear him.* Likewise in the same place; *He who walketh without reproach in righteousness, leaveth blessed children.* In the same in Ecclesiasticus; *My son, if thou hast, do good by thyself, and bring due oblations to God; remember that death delayeth not.* Likewise in the same place; *Shut up alms in the heart of the poor, and this will entreat for thee from all evil.* Concerning this same thing in the thirty-sixth Psalm; that mercy conveys blessing also to posterity; *I have been young and am old, and I have not seen the righteous forsaken, nor his seed begging bread. All the day he is merciful, and lendeth; and his seed is in blessing.* Concerning this same thing in the fortieth Psalm; *Blessed is he that considereth the poor and needy; the Lord shall deliver him in the evil day.* Likewise in the hundred and eleventh Psalm; *He hath dispersed, he hath given to the poor, his righteousness will abide from generation to generation.* Concerning this same thing in Osee; *I desire mercy more than sacrifice*[r], *and knowledge of God, more than whole burnt offerings.* Concerning this same thing in the Gospel according to Matthew; *Blessed are they which do hunger and thirst after righteousness; for they shall be filled.* Likewise in the same place; *Blessed are the merciful, for they shall obtain mercy.* Likewise in the same place; *Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break not through and steal. For where thy treasure is, there will thy heart be also.* Likewise in the same place; *The kingdom of heaven is like unto a merchantman, seeking goodly pearls; and when he hath found a pearl of price, he went, and sold all that he had, and bought it.*

Prov. 25, 21. not V. Ecclus. 3, 30. not V. Prov. 3, 28. not V. Prov. 21, 13. not V. Prov. 20, 7. not V. Ecclus. 14, 11. not V. Ecclus. 29, 12. not V. Ps. 36, [37,] 25. 26. not V. Ps. 40, [41,] 1. not V. Ps. 111, [112,] 9. not V. Hos. 6, 6. not V. Mat. 5, 6. not V. Mat. 5, 7. V. Mat. 6, 20. 21. not V. Mat. 13, 45. 46. not V.

[r] *More than. magis quam.* ἢ ὑσίαν is in St. Matth. after the Hebrew, one reading of the Sept. οὐ ὑσίαν is

That even a small deed of charity profits; in likewise the same place; *And he who shall give to drink to one of these least a cup of cold water in the name of a disciple, verily I say unto you, his reward shall not perish.* That alms is to be refused to none; in likewise the same place; *Give to every one that asketh thee, and from him that would borrow, turn not thou away.* Likewise in the same place; *If thou wilt come to life, keep the commandments. He saith unto him, Which? Jesus saith unto him, Thou shalt not kill; thou shalt not commit adultery; thou shalt not bear false witness; honour thy Father and Mother; and, Thou shalt love thy neighbour as thyself. The young man saith unto Him, All these have I kept; what lack I yet? Jesus saith unto him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.* Likewise in the same place; *When the Son of Man shall come in His majesty, and all the Angels with Him, then shall He sit in the throne of His glory, and all nations shall be gathered before Him. And He shall separate them one from another, as a shepherd divideth the sheep from the goats; and He shall place the sheep on His right hand, and the goats on the left. Then shall the King say unto them that are on His right hand, Come, ye blessed of My Father, receive the kingdom which was prepared for you from the beginning of the world; for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, but ye covered Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? Thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? Naked, and we clothed Thee? Or when saw we Thee sick and in prison, and we came unto Thee? And the King shall answer and say unto them, Verily I say unto you, In as far as ye did it unto one of the least of these My brethren, ye did it also unto Me. Then shall He say unto them which are on His left hand, Depart from Me, ye cursed, into everlasting fire, which My Father hath prepared for the Devil and his angels. For I was an hungred, and ye gave Me no meat; I was*

Mat. 10, 42. not V.

Mat. 5, 42. not V.

Mat. 19, 17—21. not V.

Mat. 25, 31—46. not V.

Treat. III. *thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; I was naked, and ye clothed Me not; sick and in prison, and ye visited Me not. Then shall they also answer, saying, Lord, when saw we Thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? And He shall answer them, Verily I say unto you, In so far as ye did it not to one of the least of these, ye did it not to Me; and these shall go away into everlasting burning, but the righteous into life eternal.* Concerning this same thing in the Gospel according to Luke; Luke 12, 33. not V. *Sell that ye have, and give alms.* Likewise in the same place; *He that made that which is within, made also that* Luke 11, 40. 41. not V. *which is without. But give alms, and, behold, all things are clean unto you.* Likewise in the same place; *Behold, the* Luke 19, 8. 9. not V. *half of my substance I give to the poor; and if anywise I have defrauded any, I restore four-fold. And Jesus said, that salvation is this day wrought to this house, since he also is a son of Abraham.* Concerning this same thing, Paul in 2 Cor. 8, 14. 15. not V. his Second Epistle to the Corinthians; *Let your abundance supply their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that had much, had nothing over; and he who had little,* 2 Cor. 9, 6. 7. not V. *had no lack.* Likewise in the same place; *He which soweth sparingly, shall reap also sparingly; and he which soweth in bountifulness, shall reap also with bountifulness. But let every one, as he has purposed in his heart; not sorrowfully or of necessity, for God loveth a cheerful giver.* Likewise in 2 Cor. 9, 9. not V. the same place; *As it is written, He hath dispersed, he hath given to the poor; his righteousness remaineth for ever.* 2 Cor. 9, 10. 11. not V. Likewise in the same place; *Now He that ministereth seed to the sower, shall both supply bread to eat, and shall multiply your seed, and shall increase the growth of the fruits of your righteousness; that in all things ye may be enriched.* Like- 2 Cor. 9, 12. not V. wise in the same place; *The administration of this service hath not only supplied the want of the saints, but hath abounded by much thanksgiving unto God.* Concerning this 1 John 3, 17. not V. same thing in the Epistle of John; *Whoso hath this world's good, and seeth his brother in need, and shutteth his bowels from him, how dwelleth the love of God in him?* Concerning Luke 14, 12—14. not V. this same thing in the Gospel according to Luke; *When*

thou makest a dinner or a supper, call not thy friends nor brethren nor neighbours, nor the rich, lest perchance they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the weak, the blind and lame, and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed in the resurrection of the just.

2. In charity and alms, though through smallness of means the act be less, yet the will is sufficient.

In the second Epistle of Paul to the Corinthians; *If there be ready will, it is acceptable according to that a man hath, not according to that a man hath not; and not to others an easing, but to you a burdening.* 2 Cor. 8, 12. 13. not V.

3. That love and brotherly affection is to be religiously and stedfastly exercised.

In Malachi; *Hath not one God created us? Is there not one Father of us all? why have ye surely deserted every one his brother?* Mal. 2, 10. not V. Concerning this same thing according to John; *Peace I leave to you; My peace I give unto you.* John 14, 27. not V. Likewise in the same place; *This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.* John 15, 12. 13. not V. Likewise in the Gospel of Matthew; *Blessed are the peaceable, for they shall be called the children of God.* Mat. 5, 9. not V. Likewise in the same place; *Verily I say unto you, that if two of you shall agree on earth, as touching any thing that ye shall ask, it shall be done to you of My Father which is in heaven. For wherever two or three are gathered together in My Name, I am with them.* Mat. 18, 19. 20. not V. Concerning this same thing Paul in his first to the Corinthians; *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal; as babes in Christ I fed you with milk, not with meat; for while ye were yet little, ye were not able to bear it, neither now are ye able; for ye are yet carnal. For whereas there is among you emulation and strife and divisions, are ye not carnal, and walk after man?* 1 Cor. 3, 1. 2. 3. not V. Likewise in the same place; *And though I have all faith, so that I can remove mountains, and have not charity, I am nothing. And though I distribute all my goods in food, and though I give my body to burn, and have not charity, I profit nothing. Charity is of great soul,* 1 Cor. 13, 2—8. not V.

Treat. III. *charity is bountiful, charity envieth not, charity dealeth not vainly, is not puffed up, is not irritated, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth. Is content with all things, believeth all things, hopeth all things, endureth all things. Charity shall never fail.* Concerning this same thing to the Galatians; *Thou shalt love thy neighbour as thyself; but if ye bite and accuse one another, take heed that ye be not consumed one of another.* Concerning this same thing in the Epistle of John; *In this the children of God are manifest, and the children of the Devil. Whosoever is not righteous is not of God; neither he that loveth not his brother. For he that hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.* Likewise in the same place; *If a man say that He loveth God, and hateth his brother, he is a liar; for he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?* Concerning this same thing in the Acts of the Apostles; *And the multitude of them that had believed were of one soul and mind, nor was there any separation among them, neither did they account that ought of the things which they possessed was their own; but they had all things common.* Concerning this same thing in the Gospel according to Matthew; *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift at the altar.* Likewise in the Epistle of John; *God is love; and he that dwelleth in love dwelleth in God and God in him.* Likewise in the same place; *He that saith he is in the light, and hateth his brother, is a liar, and walketh in darkness even until now.*

Gal. 5, 14. 15. not V. — 1 John 3, 10. 15. not V. — 1 John 4, 20. not V. — Acts 4, 32. not V. — Mat. 5, 23. 24. not V. — 1 John 4, 16. not V. — 1 John 2, 9. not V.

4. We must glory in nothing, because nothing is our own. In the Gospel according to John; *No man can receive any thing, except it hath been given him from heaven.* Likewise in the first Epistle of Paul to the Corinthians; *For what hast thou, that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou didst not receive it?* Likewise in the first of Kings; *Boast not, neither speak high things; and let not arrogancy proceed out of your mouth; for the Lord is a God of knowledge.* Likewise in the same place; *The bow of the*

John 3, 27. not V. — 1 Cor. 4, 7. not V. — 1 Sam. 2, 3. not V.

mighty men is made weak, and the infirm are girded with strength. Concerning the same thing in the Maccabees; *It is meet to be subject unto God, and that a mortal should not think things equal to God.* Likewise in the same place; *And fear ye not the words of a sinful man; for his glory shall be dung and worms. To-day he shall be lifted up, and to-morrow he shall not be found; because he is returned into his earth, and his thought is perished.* 2 Mac. 9. 12. not V. 1 Mac. 2. 62. 63. not V.

5. That humility and quietness must be kept hold on in all things.

In Isaiah; *Thus saith the Lord; The heaven is My throne, and the earth is My footstool; what seat will ye build Me? or what is the place of My rest? For all those things hath Mine hand made, and all those things are Mine. And upon whom beside will I look, except the humble and quiet, and who trembleth at My words?* Concerning this same thing in the Gospel according to Matthew; *Blessed are the meek; for they shall inherit the earth.* Concerning this same thing according to Luke; *He that shall be least among you all, the same shall be great.* Likewise in the same place; *Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.* Concerning this same thing to the Romans; *Be not high-minded, but fear. For if God spared not the natural branches, take heed lest He also spare not thee.* Concerning this same thing in the thirty-third Psalm; *And He shall save the humble in spirit.* Likewise to the Romans; *Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another.* Likewise in the Gospel according to Matthew; *They love the uppermost couch in feasts, and the chief seat in the synagogues, and greetings in the market, and to be called of men, Rabbi. But do not ye call Rabbi; for one is your Master.* Likewise in the Gospel according to John; *The servant is not greater than his Lord, nor the Apostle greater than He that sent him; if ye know these things, happy are ye if ye do them.* Likewise in the eighty-first Psalm; *Do justice to the humble and poor.* Is. 66. 1. 2. not V. Mat. 5. 5. not V. Luke 9. 48. not V. Luke 14. 11. not V. Rom. 11. 20. 21. not V. Ps. 33. [34.] 18. V. Rom. 13. 7. 8. not V. Mat. 23. 6—8. not V. John 13. 16. 17. not V. Ps. 81. [82.] 3. V.

6. That all good and just men have more trouble, but ought to bear it, because they are being tried.

In Solomon; *The furnace proveth the potter's vessels; and* [illegible] *the trial of tribulation righteous men.* Likewise in the fiftieth Ecclus. 27. 5. V.

Treat. III. Psalm; *The sacrifice to God is a troubled spirit; a contrite and humbled heart God will not despise.* Likewise in the thirty-third Ps. 50, [51,]17. not V. Psalm; *God is most nigh unto the contrite in heart; and will save the lowly in spirit.* Likewise in the same place; *Many* Ps. 33, [34,]18. not V. *are the troubles of the righteous; but the Lord will deliver them out of them all.* Concerning this same thing in Job; *Naked* Ps. 33, [34,]19. not V. *came I out of my mother's womb, naked also shall I go under the* Job 1, 21. 22. not V. *earth; the Lord gave, the Lord hath taken away; as it pleased the Lord, so it is done; blessed be the Name of the Lord. In all these things which befel him, Job nothing sinned with his lips in the sight of the Lord.* Concerning this same thing in the Mat.5,4. not V. Gospel according to Matthew; *Blessed are they that mourn; for they shall be comforted.* Likewise according to John; *These* John 16, 33. not V. *things I have spoken unto you, that in Me ye may have peace; but in the world ye shall have tribulation; yet keep confidence, for I have overcome the world.* Concerning this same thing in the 2 Cor. 12,7—9. not V. Second to the Corinthians; *There was given to me a thorn of my flesh, the angel of Satan, to buffet me, that I may not be exalted. For which thing I besought the Lord thrice, that it might depart from me; and He said unto me, My grace is sufficient for thee; for strength is perfected in weakness.* Con- Rom. 5, 2—5. not V. cerning this same thing to the Romans; *We exult in hope of the glory of God; and not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope. And hope confoundeth not; because the love of God is poured in our hearts, by the Holy Spirit who is given unto us.* Concerning this same thing Mat. 7, 13. 14. not V. according to Matthew; *How wide and broad is the way, that leadeth unto death, and many are they which go in thereat! How strait and narrow is the way that leadeth unto life, and few are they* Tobit 2, 14. not V. *which find it!* Concerning this same thing in Tobias; *Where are thy righteous deeds? Behold what thou sufferest.* Likewise Prov.28, 28. not V. in the Wisdom of Solomon; *In the places of the wicked the righteous groan; but when they perish, the righteous will increase.*

7. That we must not grieve the Holy Spirit, whom we have received.

Eph. 4, 30. 31. not V. Paul to the Ephesians; *Grieve not the Holy Spirit of God, in whom ye are sealed in the day of redemption. Let all bitterness, and anger, and indignation, and clamour, and blasphemy be taken away from you.*

8. That anger must be conquered, lest it force us to sin.

In Solomon in the Proverbs; *The patient man is better than the mighty; for he who holdeth his anger is better than he who taketh a city.* Likewise in the same place; *The imprudent declareth his anger on the same day; but the cunning hideth his dishonour.* Concerning this same thing Paul to the Ephesians; *Be ye angry, and sin not. Let not the sun set upon your wrath.* Likewise in the Gospel according to Matthew; *Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment.*

Prov. 16, 32. not V. Prov. 12, 16. not V. Eph. 4, 26. not V. Mat. 5, 21. 22. not V.

9. That brethren ought to bear one another up.

Paul to the Galatians; *Having each in consideration, that ye be not yourselves tempted. Bear ye one another's burdens, and so shall ye fulfil the law of Christ.*

Gal. 6, 1. 2. not V.

10. In God alone are we to trust, and in Him to glory.

In Jeremiah; *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; and let not the rich man glory in his riches; but let him that glorieth, glory in this; to understand and know that I am the Lord, who do lovingkindness and judgment and righteousness upon the earth; for in these is My pleasure, saith the Lord.* Concerning this same thing in the fifty-fourth Psalm; *In the Lord have I hoped; I will not fear what man can do unto me.* Likewise in the same place; *My soul is subjected to none but God only.* Likewise in the hundred and seventeenth Psalm; *I will not fear what man may do unto me. The Lord is my helper.* Likewise in the same place; *It is better to trust in the Lord, than to put confidence in man. It is better to hope in the Lord, than to hope in princes.* Concerning this same thing in Daniel; *But Shadrach, Meshach, and Abednego, answered, and said to king Nebuchadnezzar, O king, we have no need to answer thee concerning this matter. For the God whom we serve is able to deliver us out of the furnace of burning fire, and He will deliver us out of thine hands, O king. And if not, be it known unto thee, that we serve not thy Gods, neither worship the golden image which thou hast set up.* Likewise in Jeremiah; *Cursed be*

Jer. 9, 23. 24. not V. Ps. 55, [56], 11. not V. Ps. 61, [62,] 1, 2. not V. Ps. 117, [118,]6. not V. Ps. 117, [118,] 8. 9. not V. Dan. 3, 16—18. not V. Jer. 17, 5. 7. not V.

Treat. III. *the man that hath hope in man; and blessed is the man who shall trust in the Lord, and whose hope shall be in God.*

Deut. 6, 13. not V. Concerning this same thing in Deuteronomy; *Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

Rom. 1, 25. 26. not V. Concerning this same thing to the Romans; *And they worshipped and served the creature, leaving the Creator. Wherefore God also gave them up unto vile affections.* Concerning

1 John 4, 4. not V. this same thing in John; *Greater is He that is in you, than he that is in this world.*

11. That he who has attained unto faith, having put off the old man, ought to think only of heavenly and spiritual things, and lean not towards a world, which he has now renounced.

Isa. 55, 6. 7. not V. In Isaiah; *Seek the Lord, and when ye have found Him, call upon Him. But when He hath come nigh unto you, let the wicked forsake his ways, and the unrighteous man his thoughts; and let him be turned unto the Lord, and he shall obtain mercy, because He will abundantly pardon your sins.*

Eccles. 1, 14. not V. Concerning this same thing in Solomon; *I have seen all the works that are done under the sun, and behold all are vanity.*

Exod. 12, 11. not V. Concerning this same thing in Exodus; *And thus shall ye eat it; with your loins girded, and your shoes on your feet, and your staves in your hands; and ye shall eat it in haste; for it is the Lord's passover.* Concerning this same thing in

Mat. 6, 31—33. not V. the Gospel according to Matthew; *Take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after these things do the Gentiles seek; but your Father knoweth that ye have need of all these things. Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.* Likewise in the

Mat. 6, 34. not V. same place; *Take no thought for the morrow, for the morrow shall take thought for itself. Sufficient unto the day is its*

Luke 9, 62. not V. *own evil.* Likewise in the same place; *No man looking back, and putting his hand to the plough, is fit for the kingdom of*

Mat. 6, 26. not V. *God.* Likewise in the same place; *Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of more worth than they?* Concerning this same thing ac-

Luke 12, 35—37. not V. cording to Luke; *Let your loins be girded, and your lamps burning; and ye like unto men that wait for their Lord,*

when He shall come from the wedding; that when He cometh and knocketh, they may open unto Him; blessed are those servants, whom their Lord, when He cometh, shall find watching. Concerning this same thing in Matthew; *The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.* Likewise in the same place; *Whoso forsaketh not all that he hath, cannot be My disciple.* Concerning this same thing, in the First to the Corinthians; *Ye are not your own, for ye are bought with a great price; glorify and carry God in your body.* Likewise in the same place; *It is a shortened time; it remains therefore, that both they that have wives, be as they that have not; and they that lament, as they that lament not; and they that rejoice, as they that rejoice not; and they that buy, as they that buy not; and they that possess, as they that possess not; and they that use this world, as though they use it not. For the fashion of this world passeth away.* Likewise in the same place; *The first man is of the soil of the earth; the second man is from heaven. Such as is he of the earth, such are they also that are of earth; and such as is the heavenly, such also are the heavenly. As we have borne the image of him that is of earth, let us bear also the image of Him that is of heaven.* Concerning this same thing to the Philippians; *All seek their own, and not those things which are of Christ; whose end is destruction, whose God is their belly; and their glory to their shame; who mind earthly things. But our conversation is in heaven; from whence also we expect our Saviour the Lord Jesus Christ, who shall change the body of our humility, conformed to the body of His glory.* Concerning this same thing to the Galatians; *But be it far from me to glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* Concerning this same thing to Timothy; *No man that warreth for God entangleth himself with the troubles of this world; that he may be able to please him, to whom he hath approved himself. But and if a man strive, he will not be crowned, except he fight lawfully.* Concerning this same thing to the Colossians; *If ye be dead with Christ from the rudiments of the world, why, as yet living in the world, do ye make vain sects?* Likewise concerning this

Mat. 8, 20. not V. Luke 14, 33. not V. 1 Cor. 6, 19. 20. not V. 1 Cor. 7, 29—31. not V. 1 Cor. 15, 47—49. not V. Phil. 2, 21. 3, 19—21. not V. Gal. 6, 14. not V. 2 Tim. 2, 4. 5. not V. Col. 2, 20. not V.

Treat. III. same thing; *If ye have risen with Christ, seek those things which are above, where Christ is sitting on the right hand of God. Let your mind be for the things which are above, not for the things which are on earth. For ye are dead, and your life is hid with Christ in God. But when Christ, which is your life, shall appear, then shall ye also appear with Him in glory.* Concerning this same thing to the Ephesians; *Put off of the former conversation the old man, which is corrupt according to the lusts of deceit; but be renewed in the spirit of your mind, and put on the new man, him, who according to God is created in righteousness, and holiness, and truth.* Concerning this same thing, in the Epistle of Peter; *As strangers and pilgrims, abstain ye from fleshly lusts, which war against the soul; but having a good conversation among the Gentiles, that while they detract from you, as malignant, they seeing your good works may magnify God.* Concerning this same thing in the Epistle of John; *He that saith that he abideth in Christ, ought himself also so to walk, as He walked.* Likewise in the same place; *Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world is lust of the flesh, and lust of the eyes, and pride of life, which is not of the Father, but of the lust of the world; and the world will pass away, and the lust thereof; but he that doeth the will of God abideth for ever, even as God abideth for ever.* Likewise in the first Epistle of Paul to the Corinthians; *Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For Christ also our Passover is slain for us; therefore let us keep the feast, not in the old leaven, nor in the leaven of malice and wickedness; but in the unleavened bread of sincerity and truth.*

Col. 3, 1—4. not V.

Eph. 4, 22—24. not V.

2 Pet. 2, 11. 12. not V.

1 John 2, 6. not V.

1 John 2, 15—17. not V.

1 Cor. 5, 7. 8. not V.

12. That we must not swear.

Eccles. 23, 11. not V. In Solomon; *A man that useth much swearing shall be filled with iniquity, and the plague shall not depart from his house; and if he swear vainly, he shall not be justified, and if he swear with no purpose, he shall he punished doubly.*

Mat. 5, 34. 37. not V. Concerning this same thing according to Matthew; *I say unto you, Swear not at all; but let your communication be yea, yea; nay, nay.* Concerning this same thing in Exodus;

Exod. 20, 7. not V. *Thou shalt not take the Name of the Lord thy God in vain.*

13. That we must not curse.

In Exodus; *Thou shalt not curse, nor speak evil of the ruler of thy people.* Likewise in the thirty-third Psalm; *What man is he, that loveth life, and desireth to see good days? Restrain thy tongue from evil, and thy lips that they speak no guile.* Concerning this same thing in Leviticus; *And the Lord spake unto Moses, saying, Bring forth him that hath cursed abroad without the camp, and all that heard him shall lay their hands upon his head, and all the congregation of the children of Israel shall stone him.* Concerning this same thing, in the Epistle of Paul to the Ephesians; *Let no evil communication proceed out of your mouth, but that which is good, for the building up of faith; that it may give grace to the hearers.* Concerning this same thing to the Romans; *Blessing, and not cursing.* Concerning this same thing in the Gospel according to Matthew; *He that shall say to his brother, Thou fool, shall be in danger of hell fire.* Concerning this same thing, according to the same Matthew; *But I say unto you, that every idle word that men shall speak, they shall give account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

Exod. 22, 28. not V. Ps. 33, [34,] 12. 13. not V. Levit. 24, 13. 14. not V. Eph. 4, 29. not V. Rom. 12, 14. not V. Mat. 5, 22. not V. Mat. 12, 36. 37. not V.

14. That we must never murmur, but concerning all things which befal, must bless God.

In Job; *Say some word against the Lord, and die. But he looking on her said, Thou hast spoken as one of the foolish women; if we have received good things at the hand of the Lord, wherefore shall we not endure the evil things? In all these things which happened unto him, Job sinned nothing with his lips in the sight of the Lord.* Likewise in the same place; *Hast thou considered My servant Job, for there is none like him in the earth, a man without complaint, true worshipper of God, withholding himself from all evil?* Concerning this same thing in the thirty-third Psalm; *I will bless the Lord at all times; His praise shall be ever in my mouth.* Concerning this same thing in Numbers; *Let their murmuring cease from Me, and they shall not die.* Concerning this same thing in the Acts of the Apostles; *But about midnight Paul and Silas prayed, and gave thanks to God. And the prisoners heard them.* Likewise in the Epistle of Paul to the Philippians; *But doing all things in love*

Job 2, 9. 10. not V. Job 1, 8. not V. Ps. 33, [34,] 1. V. Numb. 17, 10. not V. Acts 16, 25. not V. Phil. 2, 14. 15. not V.

Treat. III. *without murmurings and disputings, that ye may be without complaint and spotless, the sons of God.*

15. That to this end men are tried by God, that they may be proved.

Gen. 22, 1. 2. not V. In Genesis; *And God did tempt Abraham, and said unto him, Take thine only son Isaac, whom thou lovest, and go into the land, placing him there for an offering, on one of the mountains which I will tell thee of.* Concerning this same

Deut. 13, 3. not V. thing in Deuteronomy; *The Lord your God proveth you, that He may know whether ye love the Lord your God with all your heart and with all your soul.* Concerning this same

Wisd. 3, 4—8. not V. thing, in the Wisdom of Solomon; *Though in the sight of men they suffered torments, their hope is full of immortality; and having been in few things chastised, they shall be in many rewarded, for God proved them, and found them worthy of Himself. As gold in the furnace hath He tried them, and as a burnt-offering He received them, and in the season shall be the visitation of them. They shall judge the nations, and have dominion over the people; and their Lord shall reign*

1 Mac. 2, 52. not V. *for ever.* Concerning this same thing in Maccabees; *Was not Abraham found faithful in temptations, and it was imputed unto him for righteousness?*

16. Of the benefit of Martyrdom.

Prov. 14, 25. not V. In the Wisdom of Solomon; *A faithful Martyr delivereth his soul from evils.* Likewise in the same place; *Then shall*

Wisd. 5, 1—9. not V. *the righteous men stand in great boldness before them who have afflicted them, and who took away their labours. Seeing them they shall be troubled with terrible fear, and shall be amazed at the strangeness of their unhoped salvation, saying one with another in penitence, and groaning for anguish of spirit, These are they, whom he had sometime in derision, and in the manner of a proverb; we fools counted their life madness, and their end to be without honour; how are they numbered among the children of God, and their end is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined upon us, and the Sun rose not upon us. We have been wearied in the way of wickedness and destruction; and we have walked in impassable deserts; but the way of the Lord we have not known. What hath pride profited us? or what hath the vaunting of riches brought us? All those*

things are passed away like a shadow. Concerning this same thing in the hundred and fifteenth Psalm; *Precious in the sight of the Lord is the death of His saints.* Likewise in the hundred and twenty-fifth Psalm; *They that sow in tears shall reap in joy. Walking they walked, and wept as they cast their seeds; but coming they shall come in joy, lifting their gatherings.* Concerning this same thing in the Gospel according to John; *He that loveth his life, shall lose it; and he that hateth his life in this world, shall find it unto life eternal.* Likewise in the same place; *But when they deliver you up, take no thought what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you.* Likewise in the same place; *The hour shall come, that whosoever killeth you, shall think that he doeth God service; but this also will they do, because they have not known the Father, nor Me.* Concerning this same thing in Matthew; *Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven.* Likewise in the same place; *Fear not them which kill the body, but are not able to kill the soul; but rather fear Him, which is able to kill the soul and body in hell.* Likewise in the same place; *Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven. But he who shall deny Me before men, him will I also deny before My Father which is in heaven. But he that endureth to the end, the same shall be saved.* Concerning this same thing according to Luke; *Blessed shall ye be when men shall hate you, and separate you from their company, and shall cast you out, and speak against your name, as evil, for the Son of Man's sake. Rejoice in that day and exult, for, behold, your reward is great in heaven.* Likewise in the same place; *Verily I say unto you, there is no man that leaveth house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, and shall not receive seven times so much in this present time, and in the world to come life everlasting.* Concerning this same thing in the Revelation; *And when he had opened the fifth seal, I saw under the altar of God the souls of them that were slain for the word of God and for their Martyrdom; and they cried with a loud voice, saying, How long, O God, Holy and True, dost Thou not judge and avenge our blood, on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest*

Ps. 115, [116,] 5. V.
Ps. 125, [126,] 5. 6. not V.
John 12, 25. not V.
Mat. 10, 19. 20. not V.
John 16, 2. 3. not V.
Mat. 5, 10. not V.
Mat. 10, 28. not V.
Mat. 10, 32. 33. 22. not V.
Luke 6, 22. 23. not V.
Luke 18, 29. 30, not V.
Rev. 6, 9—11. not V.

Treat. III. *yet a little season, until the number of their fellow-servants and of their brethren be fulfilled, and they that hereafter shall be killed after their example.* Likewise in the same place;

Rev. 7, 9—17. not V. *After this I beheld a great multitude, which no one among them could number, of every nation and of every kindred and of every people and tongue, standing before the Throne and before the Lamb, and they were clothed with white robes, and palms were in their hands. And they said with a loud voice, Salvation to our God, which sitteth upon the Throne, and unto the Lamb. And one of the Elders answered, saying unto me, What are these which are arrayed in white robes, and whence come they? and I said unto him, My Lord, thou knowest. And he said to me, These are they which have come out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb; therefore are they before the Throne of God, and serve Him day and night in His Temple. And He, who sitteth upon the Throne, shall dwell among them: and they shall not hunger, neither shall they thirst ever, and neither shall the sun light upon them, nor shall they suffer any heat. For the Lamb which is in the midst of the Throne shall cover them, and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.*

Rev. 2, 7. not V. Likewise in the same place; *He that overcometh, I will give him to eat of the tree of life, which is in the Paradise of My God.* Likewise in the same place;

Rev. 2, 10. not V. *Be thou faithful unto death, and I will give thee a crown of life.* Likewise in the same place;

Rev. 16, 15. not V. *Blessed shall they be, who shall watch and shall keep their garments, lest they walk naked, and they see their shame.* Concerning this same thing in the second to Timothy;

2 Tim. 4, 6—8. *I am now ready to be offered, and the time of my assumption is at hand. I have fought a good fight; I have finished the course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall render to me at that day; but not only to me, but to all that love His coming.* Concerning this same thing to the Romans;

Rom. 8, 16. 17. not V. *We are the children of God; and if children, heirs also of God, and joint-heirs with Christ; if so be that we suffer together, that we may be also glorified together.* Concerning this same thing in the hundred and eighteenth Psalm;

Ps. 118, [119,] 1. 2. not V. *Blessed are they who are undefiled*

in the way, and who walk in the law of the Lord. Blessed are they who search out the testifyings of Him.

17. That those are less things which we suffer in this world, than is the reward which is promised.

In the Epistle of Paul to the Romans; *The sufferings of this time are of no worthiness, before that future-coming glory which shall be revealed in us.* Concerning this same thing in the Maccabees; *O Lord, that hast the holy knowledge, it is manifest that while I might be delivered from death, I suffer most sore pains of the body, being beaten with scourges; but in soul I willingly suffer these things, because of His fear.* Likewise in the same place; *Thou indeed without power shalt destroy us out of this present life; but the King of the world shall raise us up who have died for His laws, to the everlasting resurrection of life.* Likewise in the same place; *It is better, being given unto death by men, to look for hope from God, to be raised up again by Him; for to thee there shall be no resurrection to life.* Likewise in the same place; *Having power among men, though thou art corruptible thou doest what thou wilt; yet think not that our nation is forsaken of God. Endure, and behold, how His great power will torment thee and thy seed.* Likewise in the same place; *Be not deceived without cause; for we suffer these things for ourselves, being sinners against our God; but think not thou, that thou shalt be unpunished, having taken in hand to fight against God.*

Rom. 8, 18. not V. — 2 Mac. 6, 30. not V. — 2 Mac. 7, 9. not V. — 2 Mac. 7, 14. not V. — 2 Mac. 7, 16. 17. not V. — 2 Mac. 7, 18. 19. not V.

18. That nothing is to be preferred to the love of God and Christ.

In Deuteronomy; *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.* Likewise in the Gospel according to Matthew; *He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me; and he that taketh not his cross and followeth Me, is not My disciple.* Likewise in the Epistle of Paul to the Romans; *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written; that for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter; but in all these we more than conquer, for His sake that loved us.*

Deut. 6, 5. not V. — Mat. 10, 37. 38. not V. — Rom. 8, 35—37. not V.

Treat. III. 19. That we must obey not our own will, but that of God.

John 6, 38. not V. In the Gospel according to John; *I came down from heaven, not to do Mine own will, but the will of Him that sent Me.* Concerning this same thing according to Matthew; Mat. 26, 39. not V. *Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt.* Likewise in the daily Mat. 6, 10. Luke 11, 2. not V. prayer; *Thy will be done, as in heaven so in earth.* Likewise according to Matthew; *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but* Mat. 7, 21. not V. *he that doeth the will of My Father which is in heaven, he shall enter into the kingdom of heaven.* Likewise according Luke 12, 47. not V. to Luke; *And that servant which knoweth his Lord's will, and obeyeth not His will, shall be beaten with many stripes.* 1 John 2, 17. not V. In the Epistle of John; *But he that doeth the will of God abideth for ever, even as He also abideth for ever.*

20. That fear is the foundation and ground of hope and faith.

Ps. 110, [111,] 10. not V. In the hundred and tenth Psalm; *The fear of the Lord is the beginning of wisdom.* Concerning this same thing in the Wisdom of Solomon; *To fear God is the beginning of wisdom.* Ecclus. 1, 14. not V. Likewise in the Proverbs of the same; *Blessed is the man that reverenceth all things with fear.* Concerning this same thing in Prov. 28, 14. not V. Isaiah; *And upon whom beside will I look, except the humble and quiet, and who trembleth at My words.* Concerning this same Is. 66, 2. not V. thing in Genesis; *And the Angel of the Lord called unto him* Gen. 22, 11. 12. not V. *out of heaven, and said unto him, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest thy God, and hast not spared thine only beloved son for* Ps. 2, 11. V. *Me.* Likewise in the second Psalm; *Serve the Lord in fear, and rejoice unto Him in trembling.* Likewise in the thirty- Ps. 33, [34,] 9. not V. third Psalm; *Fear the Lord, all His saints; for there is no want to them that fear Him.* Likewise in the eighteenth Psalm; Ps. 18, [19,] 9. not V. *The fear of the Lord is clean, enduring for ever.*

21. That we must not rashly judge concerning another.

Luke 6, 37. not V. In the Gospel according to Luke; *Judge not, that ye be not judged; condemn not, that ye be not condemned.* Concerning Rom. 14, 4. not V. this same thing to the Romans; *Who art thou, that judgest another man's servant? To his own Master he standeth or falleth;*

but he shall stand; for God is able to make him stand. And again; *Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself, for thou doest the same things which thou judgest. But hopest thou, that judgest them which do evil, and doest the same, that thou thyself shalt escape the judgment of God?* Likewise in the first Epistle of Paul to the Corinthians; *And let him that thinketh he standeth, take heed lest he fall.* And again; *If any man think that he knoweth any thing, he knoweth not yet in what manner he ought to know.* Rom. 2, 1—3. not V. 1 Cor. 10, 12. not V. 1 Cor. 8, 2. not V.

22. When we have suffered an injury, it must be remitted and forgiven.

In the Gospel, in the daily prayer; *Forgive us our debts, as we also forgive our debtors.* Likewise according to Mark; *And when ye stand praying, forgive if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses; but if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.* Likewise in the same place; *With what measure ye mete, with it it shall be measured to you again.* Mat. 6, 12. not V. Mark 11, 25. 26. not V. Mark 4, 24. not V.

23. We must not return evil.

In the Epistle of Paul to the Romans; *Recompensing to no man evil for evil.* Likewise in the same place; *Be not overcome of evil, but overcome evil with good.* Concerning this same thing in the Revelation; *And he said unto me, Seal not the sayings of the prophecy of this book, for the time is now nigh, and they which abide injurious, let them injure; and he who is filthy, let him be filthy still; but let the righteous man do things yet more righteous; and likewise the holy man things more holy. Behold I come quickly, and My reward is with Me, to render to every man according to his works.* Rom. 12, 17. not V. Rom. 12, 21. not V. Rev. 22, 10—12. not V.

24. That it is impossible to come unto the Father, except through His Son Jesus Christ.

In the Gospel according to John; *I am the way, the truth, and the life; no man cometh unto the Father, but by Me.* Likewise in the same place; *I am the door; by Me if any man enter in, he shall be saved.* John 14, 6. not V. John 10, 9. not V.

25. That except a man be baptized and born again, he cannot come to the kingdom of God.

In the Gospel according to John; *Except a man be born* John 3, 5. 6. not V.

Treat. III. *again of water and the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit.* Likewise in the same place; John 6, 53. not V. *Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life in you.*

26. That to be baptized and to receive the Eucharist is a little thing, unless a man improve in deeds and works.

1 Cor. 9, 24. 25. not V. In the first Epistle of Paul to the Corinthians; *Know ye not, that they which run in a race, run indeed all, but one receiveth the palm? So run, that ye may obtain: and they indeed, that they may obtain a corruptible crown, but we an incorruptible.* In the Mat. 3, 10. not V. Gospel according to Matthew; *Every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.* Mat. 7, 22. 23. not V. Likewise in the same place; *Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out devils, and in Thy Name have done many wonderful works? And then will I say unto them, I never knew you; depart from Me, ye that work iniquity.* Likewise in Mat. 5, 16. not V. the same place; *Let your light shine before men, so that they may see your good works, and glorify your Father which is in* Phil. 2, 15. not V. *heaven.* Likewise Paul to the Philippians; *Shine as lights in the world.*

27. That the baptized also loses the grace he has been admitted to, except he keep innocency.

John 5, 14. not V. In the Gospel according to John; *Behold thou art made whole; sin no more, lest a worse thing come unto thee.* Likewise 1 Cor. 3, 16. 17. not V. in the first Epistle of Paul to the Corinthians; *Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God* 2 Chron. 15, 2. not V. *destroy.* Concerning the same thing in Chronicles; *Your God is with you, while ye be with Him; if ye shall forsake Him, He shall forsake you.*

Vid. Treatise iv. §. 2. 28. That remission cannot be to him in the Church, whose sin is against God.

Mat. 12, 32. not V. In the Gospel according to Matthew; *He who speaketh a word against the Son of Man, it shall be forgiven him; but he who speaketh against the Holy Ghost, it shall not be forgiven him,* Mark 3, 28. 29. not V. *neither in this world, neither in the world to come.* Likewise according to Mark; *All sins shall be forgiven unto the sons of*

men, and blasphemies; but he that shall blaspheme against the Holy Ghost, it shall not be forgiven him, but he shall be chargeable of eternal sin. Concerning this same thing in the first of Kings; *If one man be guilty of offence against another, they shall intreat the Lord for him; but if a man sin against God, who shall intreat for him?* 1 Sam. 2, 25. not V.

29. Concerning the hatred of the Christian Name, it was before prophesied.

In the Gospel according to Luke; *And ye shall be hated of all men, for My Name's sake.* Likewise according to John; *If the world hate you, know ye that it hated Me first; if ye were of the world, the world would love what is its own; but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you; the servant is not greater than his Lord; if they have persecuted Me, they will also persecute you.* Luke 21, 17. not V. John 15, 18—20. not V.

30. What a man has vowed to God, he must pay quickly.

In Solomon; *According as thou hast vowed a vow to God, make no delay to pay it.* Concerning this same thing in Deuteronomy; *But if thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God enquiring shall seek it of thee, and it shall be a sin; these things which shall go out of thy lips thou shalt perform; and thou shalt fulfil the gift which thou hast spoken with thy mouth.* Concerning this same thing in the forty-ninth Psalm; *Sacrifice to God the sacrifice of praise, and pay thy vows unto the Most Highest. Call upon Me in the day of trouble; and I will deliver thee, and thou shalt glorify Me.* Concerning this same thing in the Acts of the Apostles; *Why hath Satan filled thine heart, that thou shouldest lie against the Holy Ghost? When the land was sold, it was in thine own possession; thou hast not lied unto men, but unto God.* Likewise in Jeremiah; *Cursed is he, who doeth the works of the Lord negligently.* Eccles. 5, 4. not V. Deut. 23, 21. 23. not V. Ps. 49, [50,]14. 15. not V. Acts 5, 3. 4. not V. Jer. 48, 10. not V.

31. That he who believeth not, is already judged.

In the Gospel according to John; *He that believeth not, is already judged; because he hath not believed in the Name of the only Son of God. And this is the judgment, that light is come into the world, and men loved darkness rather than* John 3, 18. 19. not V.

Treat. III. *light.* Concerning this same thing in the first Psalm; *Therefore the ungodly shall not arise up in judgment, neither sinners in the council of the righteous.*

Ps. 1, 5. not V.

32. On the benefit of virginity and continency.

Gen. 3, 16. not V. In Genesis; *Multiplying I will multiply thy sorrow and thy groans; and in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.* Concerning this same thing, in the Gospel according

Mat. 19, 11. 12. not V. to Matthew; *All men receive not the saying, but they to whom it is given; for there are eunuchs, which were born from their mother's womb; and there are eunuchs, which are compelled of men; and there are eunuchs, which have made themselves eunuchs, for the kingdom of heaven's sake. He that is able to receive it, let him receive it.* Likewise ac-

Luke 20, 34—38. not V. cording to Luke; *The children of this world beget and are begotten; but they which have been accounted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage. For neither shall they begin to die, for they are equal unto the Angels of God, being the children of resurrection. But that the dead are raised, Moses sheweth, when he saith in the bush, The Lord the God of Abraham, and the God of Isaac, and the God of Jacob; He is not a God of the dead, but of the living; for all live unto Him.* Likewise in the first Epistle of Paul to the

1 Cor. 7, 1—7. not V. Corinthians; *It is good for a man not to touch a woman; but because of fornication let every man have his wife, and every woman have her husband. Let the husband render that which is due unto the wife; and likewise the wife unto the husband. The wife hath not power of her own body, but the husband. And likewise the husband hath not power of his own body, but the wife. Defraud ye not one another, except it be with consent, for a time, that ye may have leisure for prayer; and return thither again, that Satan tempt you not for your incontinency. I speak this by permission, not of commandment; for I would that all men were even as I; but every man hath his proper gift of God, one after this manner, and another after that.* Likewise in

1 Cor. 7, 32—34. not V. the same place; *He that is unmarried, careth for those things that are of the Lord, how he may please God. But he that hath contracted marriage, careth for those things that*

are of this world, how he may please his wife; so also the woman and the unmarried virgin careth for those things which are of the Lord, that she may be holy both in body and in spirit; but she that is married, careth for those things which are of this world, how she may please her husband. Likewise in Exodus; *When the Lord had commanded Moses to sanctify the people against the third day, he sanctified them, and added; Be ye ready; for three days ye shall not come unto your wives.* Likewise in the first Book of Kings; *And the Priest answered David, and said, There are no common loaves in mine hand, save hallowed loaf; if the young men have been kept from women, they shall eat.* Likewise in Revelation; *These are they which have not defiled themselves with women, for they continued virgins; these are they which follow the Lamb, whithersoever He goeth.*

Ex. 19, 15. not V.

1 Sam. 21. 4. not V.

Rev. 14, 4. not V.

33. That the Father judgeth nothing, but the Son: and that the Father is not honoured by him, by whom the Son is not honoured.

In the Gospel according to John; *The Father judgeth nothing, but hath given all judgment unto the Son; that all men may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him.* Likewise in the seventy-first Psalm; *Give the King Thy judgment, O God, and Thy righteousness unto the King's Son; to judge Thy people in righteousness.* Likewise in Genesis; *And the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven, from the Lord*[a].

John 5, 22. 23. not V.

Ps. 71, [72,] 1. 2. not V.

Gen. 19, 24. not V.

34. That the believer ought not to live like the Gentile.

In Jeremiah; *Thus saith the Lord, According to the way of the Gentiles walk ye not.* Concerning this same thing, that each ought to separate himself from the heathen, that he be not companion of their sin, and become partaker of their plague, in the Revelation; *And I heard another voice from heaven, saying, Come out of her, My people, that thou be not partaker of her sins, and that thou be not smitten with her*

Jer. 10, 2. not V.

Rev. 18, 4—9. not V.

[a] The same interpretation is adopted by Justin, (Tryph. 56.) Irenæus, (Hær. iii. 6.) Tertullian, (in Prax. 13.) Cyril, (Cat. x. 6.) Athanasius, (de Synod. 27.) Hilary, (de Synod. 38.) Cyril A. (in Joann. lib. i. 2.) &c.

Treat. III. *plagues. For her sins have reached even unto heaven, and the Lord God hath remembered her iniquities. Therefore He hath rendered unto her double, and in the cup which she hath mingled, double is remingled unto her; and how much she hath glorified herself, and possessed pleasures, so much both torment and sorrow is given her; for she saith in her heart, I am a queen, and cannot be a widow, and shall see no sorrow. Therefore shall her plagues come in one hour, death, mourning, and famine, and she shall be burned up with fire; for strong is the Lord God, who shall judge her. And the kings of the earth shall lament and bewail themselves for her, who have committed fornication with her, and walked in* Is. 52, 11. not V. *delicacies.* Likewise in Isaiah; *Go out of the midst of them, ye who bear the vessels of the Lord.*

35. That God is to this end patient, that we may repent us of our sin, and be reformed.

Ecclus. 5, 4. not V. In Solomon in Ecclesiasticus; *Say not, I have sinned, and what harm hath happened unto me. For the Most High* Rom. 2, 4—6. not V. *is a patient repayer.* Likewise Paul to the Romans; *Or despisest thou the riches of His goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, thou treasurest up to thyself wrath in the day of wrath, and of revelation of the righteous judgment of God, who will render to every man according to his deeds.*

36. That a woman ought not to be secularly adorned.

Rev. 17, 1—4. not V. In the Revelation; *And there came one of the seven Angels having vials, and approached unto me, saying, Come, I will shew unto thee the judgment of the great whore, that sitteth upon many waters, with whom the kings of the earth have committed fornication. And I saw a woman sit upon a beast; and that woman was arrayed in a purple and scarlet robe, and was decked with gold and precious stones and pearls, having a golden cup in her hand, full of curses, and filthiness, and fornication of the whole earth.* Likewise to 1 Tim. 2, 9. 10. not V. Timothy; *Let your women adorn themselves with shamefacedness and modesty; not with broidered hair, nor gold, nor pearls, or costly array; but, which becometh women* 1 Pet. 3, 3. 4. not V. *professing purity, with a good conversation.* Concerning this same thing, in the Epistle of Peter to them in Pontus; *Let*

there be in a woman not the outward adorning, of ornaments, or gold, or apparel; but the adorning of the heart. Likewise in Genesis; *Thamar covered herself with a cloak, and adorned herself; and when Judas beheld her, it seemed to him that she was an harlot.* Gen. 38. 14. 15. not V.

37. That the believer should not incur punishment for other offences besides his Name.

In the Epistle of Peter to them in Pontus; *Neither let any of you suffer as a thief or a murderer, or as an evil-doer, or a busy-body in other men's matters; but as a Christian.* 1 Pet. 4. 15. 16. not V.

38. That the servant of God ought to be innocent, lest he fall into secular punishment.

In the Epistle of Paul to the Romans; *Wilt thou not be afraid of the power? do that which is good, and thou shalt have praise of the same.* Rom. 13, 3. not V.

39. That the example of living is given to us in Christ.

In the Epistle of Peter to them in Pontus; *For Christ suffered for us, leaving you an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who when He was reviled, reviled not again; when He suffered, He threatened not; but yielded Himself up to the unrighteous judge.* 1 Pet. 2. 21—23. not V. Likewise Paul to the Philippians; *Who being placed in the figure*[b] *of God, thought it not robbery that he should be equal with God, but emptied Himself, taking the form of a servant, being made after the likeness of a man, and found in fashion as a man. He humbled himself, becoming obedient even unto death, and the death of the Cross. Wherefore God also hath exalted Him, and hath given Him a Name, that it should be above every name; that in the Name of Jesus every knee should be bended, of things in heaven, of things in earth, and of things under the earth; and that every tongue should confess, that the Lord Jesus Christ is in glory of God the Father.* Phil. 2. 6—11. not V. Concerning this same thing in the Gospel according to John; *If I your Master and Lord have washed your feet, ye ought also to wash the feet of others. For I have given you an example, that as I have done, ye also shall do to others.* John 13. 14. 15.

40. That works must not be done boastingly or with noise.

[b] *figure.* *in figurâ; in effigie.* Tertull. adv. Marc. v. 20;—*in formâ* Vulg.

Treat. III. Mat. 6, 3. 4. not V. Mat. 6, 2. not V. In the Gospel according to Matthew; *Let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father, which seeth in secret, shall reward thee openly.* Likewise in the same place; *When thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the streets and in the Synagogues, that they may have glory of men. Verily I say unto you, they have fulfilled their reward.*

41. That we must not speak idly and jeeringly.

Eph. 5, 4. not V. In the Epistle of Paul to the Ephesians; *Foolish talking and jeering, which are not convenient, let them not be even named among you.*

42. That faith altogether profits, and that we are able to do, in proportion as we believe.

Gen. 15, 6. not V. Is. 7, 9. not V. Mat. 14, 31. not V. Mat. 17, 20. not V. Mark 11, 24. not V. Mark 9, 22. not V. Hab. 2, 4. not V. vid. Treat. ii. above. Dan. 3. In Genesis; *And Abraham believed God, and it was counted to him for righteousness.* Likewise in Isaiah; *And if ye believe not, neither shall ye understand.* Likewise in the Gospel according to Matthew; *O thou of little faith, wherefore didst thou doubt?* Likewise in the same place; *If ye have faith as a grain of mustard seed, ye shall say unto this mountain, be thou removed from hence thither, and it shall be removed; and nothing shall be impossible unto you.* Likewise according to Mark; *All things, whatsoever ye pray for and desire, believe that ye shall receive them, and ye shall have them.* Likewise in the same place; *All things are possible to him that believeth.* In Habakkuk; *But the just shall live by My faith.* Likewise in Daniel; Ananias, Azarias, Misael, believing in God, were delivered from the flame of fire.

43. That he can immediately obtain, who truly believes.

Acts 8, 36. 37. not V. In the Acts of the Apostles; *See, here is water; what doth hinder me to be baptized? Then said Philip, If thou believest with all thine heart, thou mayest.*

44. That when the faithful have a matter against one another, they ought not to make use of a Gentile judge.

1 Cor. 6, 1. 2. not V. 1 Cor. 6, 7—9. not V. In the first Epistle of Paul to the Corinthians; *Dare any of you, having a matter against another, to go to law before the unjust, and not before the saints? Do ye not know, that the saints shall judge this world?* And again; *Now indeed there is utterly a fault among you, because ye have judgments*

one with another. Why do ye not rather take wrong? or why be ye not rather defrauded? But ye do wrong, and defraud, and that your brethren: know ye not, that the unrighteous shall not inherit the kingdom of God?

45. That hope is of things future; and that therefore the believer in those things which are promised, ought to be patient.

In the Epistle of Paul to the Romans; *We are saved by hope; but hope that is seen is not hope. For what a man seeth, why doth he hope for? But if we hope for that we see not, then do we with patience wait for it.* Rom. 8, 24. 25. not V.

46. That a woman ought to be silent in the Church.

In the first Epistle of Paul to the Corinthians; *Let women keep silence in the Church. But if any wish to learn any thing, let them ask their husbands at home.* Likewise to Timothy; *Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to be set over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman was deceived.* 1 Cor. 14. 34. 35. not V. 1 Tim. 2. 11—14. not V.

47. That it comes from our sin and deservings that we are troubled, and do not feel the help of God in all things.

In Osee; *Hear the word of the Lord, ye children of Israel, because the Lord hath judgment against the inhabitants of the land, because there is neither mercy, nor truth, nor knowledge of God in the land. But cursing, and lying, and killing, and stealing, and adultery is spread abroad over the land, and they mingle blood unto blood. Therefore the land shall mourn, with all its inhabitants, with the beasts of the field, with the creeping things of the earth, with the fowls of heaven; and the fishes of the sea shall fail, so that no man may judge, no man convince.* Concerning this same thing in Isaiah; *Is the Lord's hand powerless, that it cannot save, or hath He weighed down His ear, that He cannot hear? But your iniquities separate between you and God; and because of your sins He hath turned His face from you, that He may not pity. For your hands are defiled with blood, and your fingers with sins; and your lips have spoken wickedness, and your tongue meditates unrighteousness: no man speaketh truth, neither is there true judgment; they trust in vanity,* Hosea 4. 1—4. not V. Is. 59. 1—4. not V.

Treat. III. *and speak emptiness; who conceive sorrow, and bring forth wickedness.* Likewise in Sophonias; *In failing let it fail*
Zeph. 1, 2. 3. not V. *from the face of the earth, saith the Lord; let man and cattle fail, let the fowls of the heaven fail, and the fishes of the sea; and I will take away the wicked from the face of the earth.*

48. That we must not take usury.

Ps. 14, [15,] 6. not V. In the fourteenth Psalm; *He that hath not given his money to usury, nor taken rewards concerning the innocent; whoso doeth these things, shall never be moved.* Likewise in
Ezek. 18, 7. 8. not V. Ezekiel; *But the man who will be righteous, shall not oppress any, and shall restore the pledge of the debtor, and shall not commit rapine, and shall give his bread to the hungry, and shall cover the naked, and shall not give his*
Deut. 23, 19. not V. *money to usury.* Likewise in Deuteronomy; *Thou shalt not lend to thy brother, with usury of money, and with usury of victuals.*

49. That even enemies are to be beloved.

In the Gospel according to Luke; *If ye love them which love you, what thank have ye? For sinners also love those*
Mat. 5, 44. 45. not V. *that love them.* Likewise according to Matthew; *Love your enemies, and pray for them which persecute you; that ye may be the children of your Father which is in heaven, who maketh His sun to rise on the good and the evil, and sendeth rain on the just and the unjust.*

50. That the Sacrament of Faith is not to be profaned.

Prov. 23, 9. not V. In Solomon in the Proverbs; *Say not any thing in the ears of a fool; lest when he hath heard, he mock thy wise words.*
Mat. 7, 6. not V. Likewise in the Gospel according to Matthew; *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest perchance they trample them with their feet, and turn again and crush you.*

51. That none ought to extol himself in his work.

Ecclus. 10, 26. V. In Solomon in Ecclesiasticus; *Boast not thyself in doing thy business.* Likewise in the Gospel according to Luke;
Luke 17, 7—10. not V. *Which of you having a servant ploughing, or a feeder of cattle, when he cometh from the field saith to him at once, Pass on, sit down? But he saith to him, Make ready wherewith I may sup, and gird thyself, and serve me, till I*

eat and drink; and afterward thou shalt eat and drink. Doth he thank that servant, because he did the things that were commanded him? So therefore ye also, when ye shall have done those things which were commanded you, say, We are unprofitable servants; we have done that which we had to do.

52. That the liberty of believing or not believing is placed in free choice.

In Deuteronomy; *Behold, I have set before thy face life and death, good and evil; choose thee life, that thou mayest live.* Deut. 30, 19. not V. Likewise in Isaiah; *And if ye be willing and hear Me, ye shall eat the good of the land. But if ye refuse, and hear Me not, the sword shall consume you: for the mouth of the Lord hath spoken these things.* Is. 1, 19. not V. Likewise in the Gospel according to Luke; *The kingdom of God is within you.* Luke 17, 21. V.

53. That God's secrets cannot be seen through, and therefore our faith ought to be simple.

In the first Epistle of Paul to the Corinthians; *We see now through the glass in a figure, but then with face to face. Now I know in part; but then shall I know even as also I am known.* 1 Cor. 13, 12. not V. Likewise in Solomon in Wisdom; *And in simplicity of heart seek ye Him.* Wisd. 1, 1. V. Likewise in the same; *He that walketh with simplicity, walketh with faith.* Prov. 10, 9. not V. Likewise in the same; *Seek not the things that are higher than thou, and search not out the things that are stronger than thou.* Ecclus. 3, 21. not V. Eccles. Likewise in Solomon; *Be not righteous over-much, and be not a reasoner more than is needful.* 7, 17. not V. Likewise in Isaiah; *Woe unto them that have deep counsel in themselves.* Is. 29, 15. not V. Likewise in Maccabees; *Daniel, in his simplicity, was delivered from the mouth of lions.* 1 Mac. 2, 60. not V. Likewise in the Epistle of Paul to the Romans; *O the depth of the riches of the wisdom and knowledge of God! How are His judgments past finding out, and how unsearchable His ways! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him? For of Him, and through Him, and in Him, are all things; to Him be glory for evermore.* Rom. 11, 33—36. not V. Likewise to Timothy; *But foolish and unlearned questions avoid, knowing that they do gender strifes. But it behoves not the servant of God to strive, but to be gentle unto all men.* 2 Tim. 2, 23. 24. not V.

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TREAT. III.

54. That none is without filth and without sin.

Job 14, 4. 5. not V. In Job; *For who is clean from filth? Not one; even though his life be of one day in the earth.* Likewise in the Ps. 50, [51,] 5. V. fiftieth Psalm; *Behold, I was conceived in iniquities, and in sins did my mother conceive me.* Likewise in the Epistle of 1 John 1, 8. not V. John; *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

55. That we must please, not men, but God.

Ps. 52, [53,] 5. not V. In the fifty-second Psalm; *They that please men are confounded; because God hath made them nought.* Likewise in Gal. 1, 10. not V. the Epistle of Paul to the Galatians; *If I would please men, I should not be the servant of Christ.*

56. That none of those things that are done is unseen by God.

Prov. 15, 3. not V. In the Wisdom of Solomon; *The eyes of the Lord in every place behold the good and the evil.* Likewise in Jeremiah; Jer. 23, 23. 24. not V. *I am a God at hand, and not a God afar off. If a man be hidden in secret places, shall not I therefore see him? Do not I fill heaven and earth, saith the Lord?* Likewise in the 1 Sam. 16, 7. not V. first of Kings; *Man looketh on the face, but God in the heart.* Likewise in the Revelation; *And all the Churches* Rev. 2, 23. not V. *shall know, that I am Searcher of the reins and heart; and I will give unto every one of you, according to his works.* Likewise in the eighteenth Psalm; *Who understandeth* Ps. 18, [19,] 13. V. *errors? Cleanse Thou me, O Lord, from my secret faults.* Likewise in the second Epistle of Paul to the Corinthians; 2 Cor. 5, 10. not V. *We must all appear before the judgment-seat of Christ, that every one may bear the things which belong to his body, according to that he hath done, whether good or bad.*

57. That the believer is made better, and reserved.

Ps. 117, [118,] 18. not V. In the hundred and seventeenth Psalm; *The Lord amending hath amended me, and He hath not given me over unto death.* Likewise in the eighty-eighth Psalm; *I will visit* Ps. 88, [89,] 32. 33. not V. *their transgressions with the rod, and their sins with scourges. But My lovingkindness will I not disperse from them.* Mal. 3, 3. not V. Likewise in Malachi; *And He shall sit refining and purifying, as gold and silver; and He shall purify the sons of Levi.* Mat. 5, 26. not V. Likewise in the Gospel; *Thou shalt not go out thence, till thou pay the uttermost farthing.*

58. That none ought to be made sad by death, since in

living there is trouble and peril, in dying peace and certainty of resurrection.

In Genesis; *Then the Lord said unto Adam, Because thou hast hearkened unto the voice of thy wife, and hast eaten of that tree, of which alone I commanded thee, that thou shouldest not eat of it; cursed shall be the ground in all thy works; in sorrow and groaning shalt thou eat of it all the days of thy life; thorns and thistles shall it cast out to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat thy bread, until thou return unto the ground, of which also thou wast taken; for earth thou art, and into earth shalt thou go.* Likewise in the same place; *And Enoch pleased God, and was not found afterward; because God translated him.* And in Isaiah; *All flesh is grass, and all the glory thereof as the flower of grass. The grass hath withered, and the flower hath faded; but the word of the Lord abideth for ever.* In Ezekiel; *They say, our bones are dried, our hope is lost, we have expired. Therefore prophesy, and say, Thus saith the Lord; Behold, I open your graves, and will bring you forth from your graves, and will bring you into the land of Israel. And I will put My Spirit in you, and ye shall live, and I will place you in your own land, and ye shall know that I the Lord have spoken, and will perform it, saith the Lord.* Likewise in the Wisdom of Solomon; *He was taken away, lest that wickedness should alter his understanding; for his soul was pleasing to God.* Likewise in the eighty-third Psalm; *How amiable are thy tabernacles, O God of hosts; my soul longeth and hasteth for the courts of God.* And in the Epistle of Paul to the Thessalonians; *But we would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, so also them which are asleep in Jesus will God bring with Him.* Likewise in the First to the Corinthians; *Thou fool, that which thou sowest is not quickened, except first it die.* And again; *Star differeth from star in glory; so also the resurrection of the dead. The body is sown in corruption, it riseth without corruption; it is sown in dishonour, it riseth in glory; it is sown in weakness, it riseth in power; it is sown an animal body, it riseth a spiritual.* And again;

Gen. 3. 17—19. not V.

Gen. 5. 24. not V.

Is. 40, 6. 7. not V.

Ezek. 37. 11—14. not V.

Wisd. 4. 11. 14. not V.

Ps. 83, [84,] 1. 2. not V.

1 Thess. 4, 13. 14. not V.

1 Cor. 15, 36. not V.

1 Cor. 15, 53—55. not V.

Treat. III. 1 Cor. 15, 53—55. not V. *For this corruptible must put on incorruption, and this mortal put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then come to pass the word which is written, Death is swallowed up in striving. O death, where is thy sting? O death, where is thy striving?*

John 17, 24. not V. Likewise in the Gospel according to John; *Father, I will, that they also whom Thou hast given Me, be with Me, and may see My glory, which Thou hast given Me before the foundation of the world.*

Luke 2, 29. 30. not V. Likewise according to Luke; *Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation.*

John 14, 28. not V. Likewise according to John; *If ye loved Me, ye would rejoice, because I go unto the Father; for the Father is greater than I.*

59. Concerning the idols, which the Gentiles think gods.

Wisd. 15, 15—17. not V. In the Wisdom of Solomon; *All the idols of the heathen they counted gods; which neither have the use of eyes to see, nor nostrils to draw breath, nor ears to hear, nor fingers in their hands to handle; but their feet also are slow to walk. For man made them, and he who hath borrowed a spirit, he fashioned them. But no man will be able to make a god like unto himself; for being mortal, he worketh a dead thing with wicked hands. But he himself is better than they whom he worshippeth; since he indeed lived, but they never.*

Wisd. 13, 1—4. not V. Concerning this same thing; *Neither by considering the works, did they acknowledge who was the work-master, but deemed either fire, or wind, or the swift air, or the circle of the stars, or the abundant water, or the sun, or the moon, to be gods which govern the world; because of whose beauty if they thought this, let them know how far more beautiful the Lord is than these; or if they were astonished at their virtues and powers, let them understand by them, that He who made these mighty things, is mightier than they.*

Ps. 134, [135,] 16—18. not V. Likewise in the hundred and thirty-fourth Psalm; *The idols of the heathen are silver and gold, the work of men's hands. They have a mouth, and speak not; eyes have they, and they see not; they have ears, and hear not; for neither is there breath in their mouth. Let those that make them become like unto them; and all that trust in them.*

Ps. 95, [96,] 5. not V. Likewise in the ninety-fifth Psalm; *All the gods of the nations are dæmons, but the Lord made the heavens.* Likewise in Exodus; *Ye*

shall not make to you gods of silver nor of gold. And again; *Thou shalt not make unto thee an idol, nor the likeness of any thing.* Exod. 20, 23. not V. Ex. 20, 4. not V.

60. That too great lust of food is not to be sought after.

In Isaiah; *Let us eat and drink, for to-morrow we shall die; this iniquity shall not be remitted unto you, even until ye die.* Is. 22. 13. 14. not V. Likewise in Exodus; *And the people sat down to eat and drink, and they rose up to play.* Paul in the first to the Corinthians; *Meat commendeth us not to God, for neither if we eat shall we abound; neither if we eat not shall we want.* And again; *When ye come together to eat, tarry one for another. If any man hunger, let him eat at home; that ye come not together unto judgment.* Likewise to the Romans; *The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.* In the Gospel according to John; *I have meat, which ye know not. My meat is to do the will of Him that sent Me, and to finish His work.* Ex. 32, 6. not V. 1 Cor. 8, 8. not V. 1 Cor. 11, 33. not V. Rom. 14, 17. not V. John 4, 32. 34. not V.

61. That the lust of gain, and money, are not to be sought after.

In Ecclesiasticus in Solomon; *He that loveth silver shall not be satisfied with silver.* Likewise in Proverbs; *He that holdeth corn, is cursed among the people; but blessing is upon the head of him that communicateth it.* Likewise in Isaiah; *Woe unto them that join house to house, and lay field to field, that they may take away something from their neighbour. Will ye dwell alone upon the earth?* Likewise in Sophonias; *They shall build houses, and shall not inhabit them; and they shall plant vineyards, and shall not drink the wine thereof, because the day of the Lord is near.* Likewise in the Gospel according to Luke; *For what doth a man profit, to gain the whole world, but lose his own self?* And again; *But the Lord said unto him, Thou fool, this night thy soul is required of thee; then whose shall those things be, which thou hast provided?* And again; *Remember, that thou in thy life-time receivedst good things, and likewise Lazarus evil things. But now he is petitioned, and thou art tormented.* And in the Acts of the Apostles; *But Peter said unto him, Silver and gold have I none; but that which I have, give I thee; in the Name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up.* Likewise in the first to Timothy; *We brought nothing into this world, and* Eccles. 5, 10. not V. Prov. 11, 26. not V. Is. 5, 8. not V. Zeph. 1, 13. 14. not V. Luke 9, 25. not V. Luke 12, 20. not V. Luke 16, 25. not V. Acts 3, 6. 7. not V. 1 Tim. 6, 7—10. not V.

TREAT. III. *neither can we carry any thing out. Having therefore provision and raiment, let us be herewith content. But they that will be rich fall into temptation and a snare, and into many and hurtful lusts, which plunge man into perdition and into destruction. For covetousness is the root of all evils, which while some covet after they have made shipwreck from the faith, and pierced themselves through with many sorrows.*

62. That marriage is not to be made with Gentiles.

Tobit 4, 12. not V. In Tobias; *Take a wife of the seed of thy parents, and take not a strange woman, which is not of thy parents' tribe.* Likewise Gen. 24. in Genesis; Abraham sends his servant, to take of his seed 1 Es. 8 and 9. not V. Rebekah, unto his son Isaac. Likewise in Esdras; *God was not satisfied, when the Jews were laid waste, except they relinquished the strange wives, together with the children also whom they had begotten of them.* Likewise in the first Epistle of 1 Cor. 7, 39. 40. not V. Paul to the Corinthians; *The wife is bound, so long as her husband liveth; but if he be dead, she is at liberty to be married to whom she will; only in the Lord. But she will be happier if she so abide.* 1 Cor. 6, 15—17. not V. And again; *Know ye not, that your bodies are the members of Christ? Shall I take the members of Christ, and make them the members of an harlot? God forbid. Or know ye not, that he who is joined to an harlot, is one body? For they two shall be one flesh. But he that hath joined himself unto the Lord, is one spirit.* Likewise in the second to the Corin- 2 Cor. 6, 14. not V. thians; *Be not yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?* Likewise concerning Solomon in the 1 Kings 11, 4. not V. third of Kings; *And strange wives turned away his heart after their gods.*

63. That the sin of fornication is a grievous sin.

1 Cor. 6, 18. 19. 20. not V. Paul to the Corinthians; *Every sin that a man doeth is without the body; but he that committeth fornication, sinneth against his own body. Ye are not your own; for ye are bought with a great price. Glorify and carry God in your body.*

64. What are those carnal things which beget death; and what those spiritual, which lead to life.

Gal. 5, 17—24. not V. Paul to the Galatians; *The flesh lusteth against the Spirit, and the Spirit against the flesh. For these are contrary the one to the other, so that ye do not those things that ye would. But the works of the flesh are manifest, which are adulteries, forni-*

cations, uncleannesses, lasciviousness, idolatries, witchcrafts, murders, wrath, contentions, emulations, anger, provocations, hatred, strifes, heresies, envyings, drunkenness, revellings, and such like. Of the which I tell you before, that they which do such things, shall not possess the kingdom of God. But the fruit of the Spirit is love, joy, peace, greatness of mind, goodness, faith, meekness, continence, chastity. For they that are Christ's have crucified their flesh, with the vices and lusts.

65. That all sins are put off in Baptism.

In the Epistle of Paul to the Corinthians; *Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor extortioners, nor drunkards, nor revilers, nor robbers, shall inherit the kingdom of God. And these things ye were; but ye are washed, but ye are sanctified, in the Name of our Lord Jesus Christ, and by the Spirit of our God.* 1 Cor. 6, 9—11. not V.

66. That the Discipline of God in Church precepts is to be observed.

In Jeremiah; *And I will give you pastors according to Mine heart, and they shall feed sheep, feeding them with Discipline.* Jer. 3, 15. not V. Likewise in Solomon in the Proverbs; *My Son, neglect not the Discipline of God, and faint not when thou art rebuked of Him. For whom God loveth He rebuketh.* Prov. 3, 11. 12. not V. Likewise in the second Psalm; *Take hold on Discipline, lest perchance the Lord be angry, and ye perish from the right way: when His wrath hath quickly been kindled upon you, blessed are all they that put their trust in Him.* Ps. 2, 12. not V. Likewise in the forty-ninth Psalm; *But unto the sinner God saith, Wherefore dost thou set forth My statutes, and takest My covenant in thy mouth: whereas thou hatest Discipline, and hast cast My words behind thee?* Ps. 49, [50,] 16. 17. not V. Likewise in the Wisdom of Solomon; *He who casteth away Discipline, is miserable.* Wisd. 3, 11. not V.

67. That it was foretold, that they would despise wholesome Discipline.

Paul in the second to Timothy; *There will be a time, when they will not endure sound doctrine, but according to their desirings shall they heap to themselves teachers having itching ears; and shall turn away their hearing from the truth, and shall be turned unto fables.* 2 Tim. 4, 3. 4. not V.

TREAT. III.

68. That we must withdraw from him who lives disorderly, and contrary to Discipline.

2 Thes. 3, 6. not V. Paul to the Thessalonians; *Now we command you, in the Name of our Lord Jesus Christ, that ye separate yourselves from all brethren that walk disorderly, and not after the tradition which they have received of us.* Likewise in the forty-ninth Psalm:

Ps. 49, [50,] 18. V. *If thou sawest a thief, thou consentedst with him, and placedst thy portion with the adulterers.*

69. That the kingdom of God is not in the wisdom of the world, or in eloquence, but in the faith of the Cross, and virtuousness of conversation.

1 Cor. 1, 17—24. not V. In the first Epistle of Paul to the Corinthians; *Christ sent me to preach, not in wisdom of words, lest the Cross of Christ should be made of none effect; for the word of the Cross is to them that perish foolishness; but unto them which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and I will convince the prudence of the prudent. Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For since in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews desire signs, and the Greeks seek after wisdom; but we preach Christ crucified; unto the Jews indeed a stumbling block, and unto the Gentiles foolishness; but unto them which are called, Jews and Greeks, Christ the power of*

1 Cor. 3, 18—20. not V. *God, and the wisdom of God.* And again; *Let no man deceive himself; if any man among you thinketh himself to be wise, let him become a fool unto this world, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, Thou shalt rebuke the wise in their craftiness. And again; The Lord knoweth the thoughts of the wise, that they are foolish.*

70. That we must obey Parents.

Eph. 6, 1—3. not V. In the Epistle of Paul to the Ephesians; *Children, obey your Parents; for this is right. Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.*

71. Neither ought fathers to be bitter toward their children,

And ye, parents, provoke not your children to wrath, but nourish them in Discipline, and in the admonition of the Lord. Eph. 6, 4. not V.

72. That slaves when they have believed, ought the more to obey their masters according to the flesh.

In the Epistle of Paul to the Ephesians; *Servants, be obedient to your masters according to the flesh, with fear and trembling, and in singleness of your heart, as to Christ; not with eye-service, as pleasing men, but as the servants of God.* Eph. 6, 5. 6. not V.

73. That masters also ought to become more mild.

Likewise in the same place; *And ye, masters, do the same things unto them, forbearing anger; knowing that both your and their Master is in heaven; and there is no election of persons in Him.* Eph. 6, 9. not V.

74. That all widows who are approved are to be honoured.

In the first Epistle of Paul to Timothy; *Honour widows that are widows indeed. But the widow that liveth in pleasure, is dead while she liveth.* And again; *But the younger widows refuse; for when they have become wanton in Christ, they wish to marry; having judgment, because they have cast off the first faith.* 1 Tim. 5, 3. 6. not V. 1 Tim. 5, 11. 12. not V.

75. That each person should chiefly take care of them who belong to himself, and especially of believers.

In the first to Timothy; *But if any have not care for his own, and specially for those of his own house, he denieth the faith, and is worse than an infidel.* Concerning this same thing in Isaiah; *If thou seest the naked, clothe him, and despise not the household of thine own seed.* Concerning which household is said in the Gospel; *If they have called the Master of the House Beelzebub, how much more shall they call them of His Household?* 1 Tim. 5, 8. not V. Is. 58, 7. not V. Mat. 10, 25. not V.

76. That one who is older is not to be rashly accused.

In the first to Timothy; *Against an elder, receive not an accusation.* 1 Tim. 5, 19. not V.

77. That he who sins is to be publicly rebuked.

In the first Epistle of Paul to Timothy; *Them that sin rebuke before all, that the others also may fear.* 1 Tim. 5, 20. not V.

78. That we must not speak with heretics.

To Titus; *A man that is an heretic after the first or second* Titus 3, 10. 11. not V.

Theat. III. *admonition reject; knowing that such an one is subverted, and sinneth, and is condemned by himself.* Concerning this same thing in the Epistle of John; *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.* Likewise in the second to Timothy; *Their word creepeth as doth a canker.*

1 John 2, 19. not V.

2 Tim. 2, 17. V.

79. That innocency asks with confidence, and obtains.

In the Epistle of John; *If our heart rebuke us not, we have confidence toward God, and whatsoever we ask, we receive of Him.* Likewise in the Gospel according to Matthew; *Blessed are the pure in heart, for they shall see God.* Likewise in the twenty-third Psalm; *Who shall ascend into the hill of the Lord, or who shall stand in His holy place? The innocent in hands, and pure in heart.*

1 John 2,21.22. not V.

Mat. 5, 8. not V.

Ps. 23, [24,] 3. 4. not V.

80. That the devil has no liberty against man, unless God permit.

In the Gospel according to John; *Jesus said, Thou couldest have no power against Me, except it were given thee from above.* Likewise in the third of Kings; *And God stirred up the Adversary against Solomon himself.* Likewise in Job; God first permitted, and then it was allowed to the Devil. And in the Gospel the Lord first permitted, in saying to Judas; *That thou doest, do quickly.* Likewise in Solomon in the Proverbs; *The heart of the King is in the hand of God.*

John 19, 11. not V.

1 Kings 11, 23. not V.

Job 2, 1—7.

John 13, 27. not V.

Prov. 21, 1. V.

81. That payment must quickly be made to the hireling.

In Leviticus; *The wages of thine hireling shall not sleep with thee until morning.*

Levit. 19, 13. not V.

82. That divination is not to be used.

In Deuteronomy; *Use ye not omens nor divination.*

Deut. 18, 10. not V.

83. That the corner of the head is not to be rounded.

Ye shall not round the corner of your head.

Levit. 19, 27. not V.

84. That the beard is not to be plucked.

Ye shall not mar the figure of your beard.

Levit. 19, 27. not V.

85. That we must rise up, when Bishop or Presbyter comes.

Thou shalt rise up before the face of the Elder, and honour the person of the Presbyter.

Levit. 19, 32. not V.

86. That schism must not be made, even though he who secedes remain in one faith and in the same tradition.

In Ecclesiasticus in Solomon; *He that cleaveth wood shall be endangered thereby, if the iron fall forth.* Likewise in Exodus; *In one house shall it be eaten; ye shall not cast forth the flesh abroad out of the house.* Likewise in the hundred and thirty-second Psalm; *Behold how good and how pleasant it is for brethren to dwell in unity.* Likewise in the Gospel according to Matthew; *He that is not with Me, is against Me; and he that gathereth not with Me, scattereth.* Likewise in the first Epistle of Paul to the Corinthians; *Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be not schisms among you. But be ye joined together in the same mind, and in the same judgment.* Likewise in the sixty-seventh Psalm; *God, who maketh men to dwell with one mind in an house.*

Ecclus. 10, 9. 10. not V. Exod. 12, 4. not V. Ps. 132, [133,] 1. not V. Mat. 12, 30. not V. 1 Cor. 1, 10. not V. Ps. 67, [68,] 6. not V.

87. That the faithful ought to be simple as well as prudent.

In the Gospel according to Matthew; *Be ye prudent as serpents, and simple as doves.* And again; *Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is good for nothing, but to be cast forth abroad, and trodden under foot of man.*

Mat. 10, 16. not V. Mat. 5, 13. not V.

88. That a brother must not be defrauded.

In the first Epistle of Paul to the Thessalonians; *That no man defraud his brother in any matter; because that God is the avenger of all these.*

1 Thes. 4, 6. not V.

89. That the end of the world comes suddenly.

Saith the Apostle; *The day of the Lord so shall come, as a thief in the night. When they shall say peace and safety, then shall sudden destruction come upon them.* Likewise in the Acts of the Apostles; *No man can know the time, or the times, which the Father hath put in His own power.*

1 Thes. 5, 2. 3. not V. Acts 1, 7. not V.

90. That the wife is not to separate from her husband; or if she separate, is to remain unmarried.

Paul to the Corinthians; *And to them which are married I command, yet not I, but the Lord, that the wife be not separated from her husband; but and if she depart, that she remain unmarried, or be reconciled to her husband; and that the husband put not away his wife.*

1 Cor. 7, 10. 11. not V.

91. That every one is so much tempted, as he is able to bear.

Treat. 111. Paul in the first Epistle to the Corinthians; *There hath no temptation taken you, but such as is of man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.*

1 Cor. 10, 13. not V.

92. That not whatsoever is lawful is to be done.

Paul in the first Epistle to the Corinthians; *All things are lawful, but all things are not expedient; all things are lawful to me, but all things edify not.*

1 Cor. 10, 23. not V.

93. It is foretold that heresies should be.

In the first Epistle of Paul to the Corinthians; *There must be also heresies, that they which are approved may be made manifest among you.*

1 Cor. 11, 19. not V.

94. That the Eucharist is to be received with fear and honour.

In Leviticus; *Whatsoever soul shall eat of the flesh of the saving sacrifice, which is of the Lord, his uncleanness being upon him, that soul shall perish out of his people.* Likewise in the first to the Corinthians; *Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*

Levit. 7, 20. not V.

1 Cor. 11, 27. not V.

95. That we must company with the good, and avoid the wicked.

In Solomon in the Proverbs; *Bring not the wicked into the habitation of the just.* Likewise in the same in Ecclesiasticus; *Let just men be thy guests.* And again; *A faithful friend is the medicine of life, and of immortality.* Likewise in the same place; *Be thou far from the man that hath power to kill, and thou shalt not have suspicion of fear.* Likewise in the same place; *Blessed is he that findeth a true friend, and that speaketh righteousness to the hearing ear.* Likewise in the same place; *Hedge thine ears with thorns, and do not hear a wicked tongue.* Likewise in the seventeenth Psalm; *With the just Thou wilt be just, and with the innocent man Thou wilt be innocent; and with the perverse Thou wilt be perverse.* Likewise in the first Epistle of Paul to the Corinthians; *Evil communications corrupt good manners.*

Prov. 24, 15. not V.

Ecclus. 9, 16. V.

Ecclus. 6, 16. V.

Ecclus. 9, 13. V.

Ecclus. 25, 9. V.

Ecclus. 28, 24. V.

Ps. 17, [18]25. 26. not V.

1 Cor. 15, 33. not V.

96. That our works must be in deeds, not in words.

In Solomon in Ecclesiasticus; *Be not hasty in thy tongue,*

Ecclus. 4, 29. not V.

and in thy deeds profitless and remiss. And Paul in the first to the Corinthians; *The kingdom of God is not in word, but in power.* Likewise to the Romans; *Not the hearers of the law are just before God, but the doers of the law shall be justified.* Likewise in the Gospel according to Matthew; *He who shall do, and so teach, shall be called greatest in the kingdom of heaven.* Likewise in the same place; *Every one that heareth My words and doeth them, I will liken him unto a wise man, which built his house upon a rock; the rain descended, the floods came, the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth My words, and doeth them not, I will liken him unto a foolish man, which built his house upon the sand. The rain descended, the floods came, the winds blew, and beat upon that house, and it fell; and great was the fall of it.*

1 Cor. 4, 20. not V. Rom. 2, 13. not V. Mat. 5, 19. not V. Mat. 7, 24—27. not V.

97. That we must hasten to Faith, and to the attainment of Baptism.

In Solomon in Ecclesiasticus; *Make no tarrying to turn to God, and put not off from day to day; for suddenly cometh His wrath.*

Ecclus. 5, 7. not V.

98. That the catechumen ought now to sin no more.

In the Epistle of Paul to the Romans; *Let us do evil, until the good things come; whose damnation is just.*

Rom. 3, 8. not V.

99. That judgment will be according to the times; either of equity, before the Law; or after Moses, of the law.

Paul to the Romans; *As many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged also by the law.*

Rom. 2, 12. not V.

100. That the grace of God should be given freely.

In the Acts of the Apostles; *Thy money perish with thee, because thou hast thought that the gift of God is possessed by money.* Likewise in the Gospel; *Freely ye have received, freely give.* Likewise in the same place; *Ye have made My Father's house an house of merchandize.* Likewise in Isaiah; *Ye that thirst, come ye to the water; and as many as have no money, come and buy, and drink without money.* Likewise in the Revelation; *I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh*

Acts 8, 20. not V. Mat. 10, 8. not V. John 2, 16. Mat. 21, 13. not V. Is. 55, 1. not V. Rev. 21, 6. 7. not V.

TREAT. III. *shall possess these things, and their inheritance; and I will be his God, and he shall be My son.*

101. That the Holy Spirit hath often appeared in fire.

Exod. 19, 18. not V. In Exodus; *And mount Sina was altogether on a smoke, because God had descended on it in fire.* Likewise in the Acts Acts 2, 2—4. not V. of the Apostles; *And suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all that place, in which they were sitting. And there appeared unto them cloven tongues like as of fire, which also settled upon each of them; and they were all filled with the Holy Ghost.* Likewise in whatever sacrifices God accounted accepted, fire descended from hea-
Ex. 3, 2. not V. ven, to consume the things sacrificed. In Exodus; *The Angel of the Lord appeared in a flame of fire out of a bush.*

102. That all good men ought willingly to hear reproof.

Prov. 9, 8. not V. In Solomon in the Proverbs; *He that rebuketh a wicked man, shall be hated by him: rebuke a wise man, and he will love thee.*

103. That we must withhold from much speaking.

Prov. 10, 19. not V. In Solomon; *In much speaking thou shalt not avoid sin; but refraining thy lips thou shalt be wise.*

104. That we must not lie.

Prov. 12, 22. V. In Solomon; *Lying lips are abomination to the Lord.*

105. That they are oftentimes to be corrected, who err in domestic duty.

Prov. 13, 24. not V. In Solomon; *He that spareth the rod hateth his son.* And again; *Stay not from correcting a child.*

Prov. 19, 18. not V. 106. That when injury has been received, patience is to be kept, and vengeance to be left to God.

Lev. 19, 18. not V. *Say not, I will avenge me of mine adversary; but await the Lord, that He may be thy help.* Likewise in another place; Deut. 32, 35. not V. *To Me belongeth vengeance, I will recompense, saith the Lord.* Likewise in Sophonias; *Wait thou upon Me, saith the Lord,* Zeph. 3, 8. not V. *in the day of My rising up to the Testimony; since My judgment is to the congregations of the Gentiles, that I may take hold on kings, and pour out Mine anger upon them.*

107. That we must not speak detractingly.

Prov. 20, 13. Sept. not V. In Solomon in the Proverbs; *Love not to detract, lest thou be taken away.* Likewise in the forty-ninth Psalm; Ps. 49, [50,] 20. not V. *Thou sattest and spakest against thy brother; and puttedst a slander against thine own mother's son.* Likewise in the Epistle of

Paul to Titus; *To speak evil of no man; and not to be brawlers.* Titus 3, 2. not V.

108. That we must not lay snares against a neighbour.

In Solomon in the Proverbs; *Whoso diggeth a pit for his neighbour, shall fall therein.* Prov. 26, 27. not V.

109. That the sick are to be visited.

In Solomon in Ecclesiasticus; *Be not slow to visit the sick, for by these things thou shalt be strengthened in love.* Ecclus. 7, 39. not V. Likewise in the Gospel; *I was sick, and ye visited Me; I was in prison, and ye came unto Me.* Mat. 25, 36. not V.

110. That backbiters are accursed.

In Ecclesiasticus in Solomon; *The backbiter and double-tongued is accursed; for he will disturb many that have peace.* Ecclus. 28, 15. V.

111. That the sacrifices of wicked men are not acceptable.

In the same; *The Most High approveth not the offerings of the wicked.* Ecclus. 34, 19. V.

112. That a heavier judgment is upon those, who in this world have had more power.

In Solomon; *The hardest judgment shall be made on them that govern; for to the mean man mercy is granted, but mighty men shall suffer torments mightily.* Wisd. 6, 6. not V. Likewise in the second Psalm; *And now understand, O ye kings; be instructed, ye who judge the earth.* Ps. 2, 10. V.

113. That the widow and the orphans ought to be protected.

In Solomon in Ecclesiasticus; *Be merciful to the orphans as a father, and as a husband to their mother; and thou shalt be as the son of the Most High, if thou shalt obey.* Ecclus. 4, 10. not V. Likewise in Exodus; *Ye shall not afflict any widow and fatherless child. But if ye shall afflict them, and they cry with the voice unto Me, I will hear their cries, and will be wrathful in mind against you, and will kill you with the sword; and your wives shall be widows, and your children fatherless.* Exod. 22, 22—24. not V. Likewise in Isaiah; *Judge for the fatherless, and justify the widow; and come, let us reason together, saith the Lord.* Is. 1, 17. 18. not V. Likewise in Job; *I have kept the needy from the hand of the powerful, and I have helped the orphan who had no helper; the widow's mouth blessed me.* Job 29, 12. 13. not V. Likewise in the sixty-seventh Psalm; *Father of orphans, and Judge of widows.* Ps. 67, [68,] 6 [5]. V.

Treat. III. 114. That while any is in the flesh, he ought to make Confession.

Ps. 6, 6 [5]. not V. In the fifth Psalm; *But in death who will confess to Thee?* Likewise in the twenty-ninth Psalm; *Shall the* Ps. 29, [30,] 10 [9]. not V. *dust make Confession unto Thee?* Likewise elsewhere that Confession is to be made; *I had rather the repentance of the* Ez. 33, 11. *wicked, than his death.* Likewise in Jeremiah; *Thus saith* Jer. 8, 4, not V. *the Lord; Shall he that falleth not arise? or he that is turned away, not be converted?*

115. That adulation is pernicious.

Is. 3, 12. not V. In Isaiah; *They which call you blessed lead you into error, and disturb the paths of your feet.*

116. That God is more loved by him, to whom in Baptism more sins are forgiven.

Luke 7, 47. not V. In the Gospel according to Luke; *To whom much is forgiven, he loveth much; and to whom little is forgiven, he loveth little.*

117. That we have a hard combat against the Devil, and that therefore we ought to stand firmly, that we may be able to overcome.

Eph. 6, 12—17. not V. In the Epistle of Paul to the Ephesians; *Our wrestling is not against flesh and blood, but against the powers and princes of this world, and of this darkness, against spiritual things of wickedness in high places. Wherefore put on the arms of God, that ye may be able to withstand in the most evil day, that when ye have done all, ye may stand; having your loins girt in the truth of the Gospel, putting on the breast-plate of righteousness, and having your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the most Wicked; and take the helmet of salvation, and the sword* Verbum *of the Spirit, which is the Word of God.*

118. Concerning Antichrist, that he will come in man's nature.

Is. 14, 16. not V. In Isaiah; *This the man which shaketh the earth, which maketh kings disturbed, which maketh the whole earth a wilderness.*

119. That the yoke of the law was heavy, which is cast off by us; and the yoke of Christ is light, which is put on by us.

Ps. 2, 1—3. not V. In the second Psalm; *Why are the nations in tumult, and*

the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against His Christ. Let us break their bands asunder, and cast away their yoke from us. Likewise in the Gospel according to Matthew; *Come unto Me, all ye that labour, and are heavy-laden, and I will make you to rest. Take My yoke upon you, and learn of Me, for I am mild and lowly of heart, and ye shall find rest for your souls. For My yoke is kind, and My burden is light.* Likewise in the Acts of the Apostles; *It seemed good to the Holy Ghost and to us, to lay upon you no burden, than these things which are necessary; that ye should abstain from things offered to idols, and from the shedding of blood, and from fornication. And whatsoever ye would not to be done to you, do ye not to others.*

Mat. 11, 28—30. not V.

Acts 15, 28. 29. not V.

vid. Mat. 7, 12. Luke 6, 31.

120. That we are to be instant in prayers.

In the Epistle of Paul to the Colossians; *Continue in prayer, and watch in the same.* Likewise in the first Psalm; *But in the law of the Lord is his pleasure, and in His law will he meditate day and night.* Likewise in Solomon; *Be not hindered from praying ever, and delay not unto death to be justified; for the repayment of the Lord abideth for ever*[a].

Colos. 4, 2. Ps. 1, 2. V.

Ecclus. 18, 22. not V.

[a] S. Cyprian's agreement or disagreement from the Vulgate, will not be noticed henceforth. It may be observed, that in referring to "the Gospel *according* to St. Matthew," &c. he invariably uses "*cata.*"

TREATISE IV.

ON THE DRESS OF VIRGINS.

[Fell and Pearson consider this Treatise to have been written A.D. 248, when St. Cyprian was a priest; others assign it to his Episcopate, on which he entered before the end of the year. It is written, after the Author's manner, in apparent imitation of Tertullian's De Cultu Fœminarum and de Virginibus velandis; for instance, (as Fell observes, Adv. Jud. i. præfat.) whereas Tertullian wrote on Baptism, St. Cyprian wrote on the grace of God; as Tertullian on Idolatry, so did St. Cyprian on the Vanity of Idols. As Tertullian wrote against the Jews, on Patience, to the Martyrs, on Prayer, on Penitence, and on the Prescription of Antiquity, so St. Cyprian in turn wrote his Testimonies against the Jews, his benefit of Patience, his exhortation to Martyrdom, on the Lord's Prayer, on the Lapsed, and on the Unity of the Church.]

Treat. IV.

DISCIPLINE, the safe-guard of hope, the stay of faith, our guide in the way of salvation, the stimulant and nutriment of inward goodness, the teacher of virtue, makes us to abide in Christ alway, and live unto God continually, and to come to the promises of heaven, and the divine rewards. It tends to salvation to follow her, to death to turn away and neglect her. The Holy Ghost speaks in the Psalms; *Hold Discipline, lest the Lord be angry, and so ye perish from the right way, if His wrath be quickly kindled against you.* And again: *But unto the ungodly said God; Why dost thou preach My laws and takest My covenant in thy mouth; whereas thou hatest Discipline, and hast cast My words behind thee?* And again we read, *Whoso despiseth Discipline is miserable.* From Solomon again we receive the instructions and warnings of wisdom: *My son, despise not thou the Discipline of the Lord, and faint not when thou art rebuked of Him; for whom the Lord loveth He rebuketh.* If then God rebukes whom He loves, and the end of His

Ps. 2, 12.

Ps. 50, 17.

Wisd. 3, 11.

Prov. 3, 11.

rebuke is amendment, then is it from love and not from hatred, that the brethren, and Clergy especially, rebuke whom they would amend; God having afore told and signified our times by the word of Jeremiah; *And I will give you pastors according to My heart, which shall feed you with the food of Discipline.* Jer. 3, 15.

2. Since then in holy Scripture Discipline is oftentimes and in every part inculcated, and since the whole foundation of religion and faith proceeds from obedience and fear, what is there, that we should aim after with more heart, what wish for or lay hold on rather, than, with foundation ever deeper, with our house reposing in solid vigour upon the rock, to stand undisturbed against the storms and winds of this world, so as to attain unto God's recompense through obedience to His will? thinking as well as knowing that our members are the temples of God, purged from all impurity of the old contagion, by the cleansing of a lively washing, and must not henceforth undergo injury or pollution, since he who injures them, is injured himself. In those temples we are worshippers and priests; let us submit ourselves to Him, whose we have now begun to be. Paul tells us in those Epistles of his, wherewith he hath formed us by divine instructions for our course in life; *Ye are not your own: with a great price ye are bought. Glorify and possess God in your body.* Let us glorify and possess God in a pure and chaste body, and with an increased obedience; let us who are redeemed by the blood of Christ, do service to our Redeemer in all the attentions of devotion, and take heed that nothing unclean or profane be brought into the temple of God, lest He be offended, and leave the place wherein He dwells. 1 Cor. 6, 19. *portate Deum,* and so V.

3. It is the word of the Lord, when giving health and teaching together, at once curing and admonishing, *Behold, thou art made whole, sin no more, lest a worse thing come unto thee.* He gives him his rule of life; having granted him health, he gives the law of innocency; suffering him no more to wander with lax and easy rein, but threatening more grievous things to him who becomes the slave again of those evils of which he had been healed; seeing it is less guilt to have offended before one learnt the discipline of God, but there is no more license to offend further, when one has John 5, 14.

Tract. IV. attained to know Him. Let men and women alike, let young and old, of either sex and every age, give heed and care herein, according to the duty and faith which they owe to God, lest what is received in holiness and purity from the Lord's condescension, may be kept with an inadequate solicitude; for it is written, *He who perseveres unto the end, the same shall be saved.*

Mat. 10, 22.

ad Virgines.

4. My present word is with those females, who have professed the single life; proportioned to the high place they fill, is the interest that excite. They are the flower of the Church's growth, the charm and ornament of spiritual grace, a happy nature, a perfect and inviolate work of praise and honour, an imaging of God fashioned after the Lord's sanctity, the more famous portion of the flock of Christ. Through them doth rejoice, in them doth richly flourish, the glorious fruitfulness of Mother Church; and as Her numerous Virginity multiplies, so grows the Mother's joy. To these I speak, these I exhort, in affection rather than by authority; not claiming a liberty of censure,—last and least as I am, and very conscious of unworthiness,—but because the growing interest which I feel, is attended by an increase of fear of the assaults of Satan. It is not a vain caution, nor a groundless fear, which turns its regard into the way of salvation, and guards the Lord's living precepts, to the end that Females, who have dedicated themselves to Christ, and retiring from carnal lusts, vowed themselves to God in flesh and spirit, may complete this work of theirs which is destined to high reward, and aim no more at adornment, or at acceptance, except at the Lord's hands, from whom, according to His own word, they expect the reward of virginity; as He Himself has said, *All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men: and there are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake.* Again, in these words of the Angel, is the condition of continency held forth, and Virginity is preached; *These are they which have not defiled themselves with women, for they have remained virgins; these are they which follow the Lamb whithersoever He goeth.* Not that to the male sex only, doth God

Mat. 19, 11.

Rev. 14, 4.

promise the grace of continency, passing over women, but seeing woman is part of man, from him taken and made, God, in Scripture generally, does name the first-formed, as being two in one flesh, so that in the male is signified the woman also. Protoplastum.

5. If then continency is a following of Christ, and the virgin life has its destiny in God's kingdom, what have they to do with this world's apparel and adornings, wherewith while seeking to please men, they offend God, not considering the word written; *They who please men are put to confusion, because God hath despised them;* and those high noble tones of Paul, *If I yet pleased men, I should not be the servant of Christ.* Continency and chastity lie not in mere integrity of the flesh, but in honesty and modesty of dress and apparel, in order that, in the words of the Apostle, she who is unmarried may be holy both in body and spirit. Paul thus instructs and teaches us: *He that is unmarried careth for the things of the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife. So both virgin and woman, who are unmarried, care for the things of the Lord, that they may be holy both in body and spirit.* The Virgin ought not only to be, but to be recognized and believed to be; so that no one who sees her may doubt whether she is: perfection should be maintained in all points, and not the good within be injured by pretensions without. Why move about in garniture of dress and hair, as though she had or sought a husband? Rather ought she to fear to be attractive, if she is a Virgin, and not invite danger when she is reserving herself for what is better and divine. Let those who have no husband, whom they profess to be pleasing, maintain incorruption and purity, not only in body, but in spirit. It may not be, that the Virgin should plait her hair for display of beauty, or glory in the flesh and its charms, when her chief contest is against the flesh, and her unwearied striving is to conquer and subdue the body. Paul cries out in strong and lofty voice, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* Yet does a Virgin, within the Church, glory in beauty of the flesh, and the body's

Ps. 52, [53,] 6.

Gal. 1, 10.

1 Cor. 7, 32.

Gal. 6, 14.

TREAT. IV. favour? Paul says moreover; *they that are Christ's have crucified the flesh, with the faults and lusts.* Yet is she who professes to have renounced these faults and lusts, found lingering amongst them. Virgin, thou art detected, thou art exposed; thy pretensions go one way, thy attempts another. Thou art bedimming thee with the stains of fleshly concupiscence, who art the white-robed candidate of incorruptness and modesty. Cry, saith the Lord of Isaiah, that *all flesh is grass, and all the glory thereof as the flower of the field. The grass withereth, and the flower fadeth. But the Word of the Lord endureth for ever.* It becomes not the Christian, and least of all the Virgin, to set much by any glory or honour of the flesh, but to make *the Word of God* her only desire, and embrace blessings which are to endure for ever. Or, if she must glory in the flesh, then let her do so, when she is tormented for confession of the Christian name,—when she, a woman, proves more strong than the men her torturers, when she suffers fire, or cross, or sword, or wild beasts, for her Crown's sake. This is jewellery for the flesh worth the wearing, these are the body's best embellishments.

Gal. 5, 24.

Is. 40. 6.

Sermo Domini.

6. Some females however there are, who are rich in the enjoyment of ample possessions, and who make their opulence an excuse, contending that they are bound to make use of the blessings which they have. Let them learn first, that she is the really rich, who is rich to God-ward, that she is wealthy, who is wealthy in Christ, and that those are blessings, which are spiritual, divine and heavenly, which lead us to God, which remain with us in God's presence, for an everlasting possession. But those earthly things which are given to us in this life, and which but in this life will abide, ought to be as much despised, as is the world itself despised, whose pomps and pleasures we did then renounce[a], when by a happy exchange we passed over to God. The spiritual and heavenly voice of John thus rouses and exhorts us; *Love not the world,* saith he, *neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world is lust of the flesh, and lust of the eyes, and pride of life, which is not from the Father,*

in sæculo.

1 John 2, 15—17.

[a] Alluding to the words of the Baptismal abrenunciation. vid. Bingham Antiqu. xi. 7. St. Cyril, Catech. xix. 6.

but is of the lust of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, like as God also abideth for ever. Abiding things therefore and divine must be our pursuit, and all be done after the will of God, in order that we may follow the footsteps and divine instructions of our Lord, who hath admonished us and said, *I came down from heaven, not to do My own will, but the will of Him that sent Me.* If then the servant is not greater than his Lord, and he who has been set free, owes service to Him that freed him, we who would be Christians ought so to act, as Christ also spoke and acted. It is written, and we read and hear it, and it is set forth for our example by the mouth of the Church, *He that saith he abideth in Christ, ought himself also so to walk, even as He walked.* With steady step must we therefore move, with earnestness and striving we must advance. It is then that our following on unto truth corresponds to our Christian profession, it is then that the believer receives his reward, when he acts as he believes.

John 6, 38.

1 John 2, 6.

7. You say that you are wealthy and rich. But Paul comes upon your riches, and gives a rule with his own mouth, to restrain within due limits your dress and adorning. *Let women adorn themselves with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.* Peter likewise consenteth to these same instructions, saying, *Let there be in women not the outward adorning of array, or gold, or apparel, but the adorning of the heart.* If these then injoin, that those women who make a husband an excuse for their display, should be restrained, and kept to the Church's discipline, by a religious observance, how much more is such observance a duty to the Virgin, who is provided with no permission to adorn herself, has no one else to whom she can transfer a pretence of her fault, and who stands by herself in blame? You say that you are wealthy and rich. Yet not every thing we can, ought we also to do; nor should your large desires which have their birth in the pride of life, be extended beyond the honour and modesty of Virginity. It is written, *All things are lawful, but all things are not expedient. All things are*

1 Tim. 2, 9. 10.

1 Pet. 3, 3. 4.

1 Cor 10, 23.

Treat. IV. *lawful, but all things edify not.* Moreover if you broider your hair, and parade yourself in public, attract the eyes of youth and raise their sighs, feed the desires of concupiscence and give fuel to its longings, so that, without ruin to yourself, yet you become a ruin to others, and are like sword and poison upon those who look at you, you cannot be acquitted, on the ground of your chastity of heart and modesty. That improper dress, those immodest ornaments arraign you; nor among the maidens and virgins of Christ, can you be counted, who are living with the view of attracting love. You say that you are wealthy and rich. But the Virgin may not vaunt her riches; for divine Scripture says, *What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow.* And the Apostle again admonishes us, saying, *And they that buy, as though they bought not; and they that possess, as though they possessed not; and they who use this world, as not using it: for the fashion of this world passeth away.* Peter also, to whom the Lord commends His sheep to feed and keep them, on whom He laid and founded the Church, says, that silver and gold he has none, but that he is rich in Christ's grace, wealthy in His faith and virtue, through which he performed many great and miraculous works, and which made him abound in spiritual blessings unto the free gift of glory. This wealth, these riches, she cannot possess, who had rather be rich to this life, than to Christ. You say that you are wealthy and rich, and think you ought to make a use of that which it is God's will you should possess. Use it, but for the things of salvation; use it, but for good designs; use it, but for ends which God has commanded and our Lord pointed out. Teach the poor that you are rich; teach the needy that you are wealthy; lend God your fortune, and give bread to Christ. Prevail by the prayers of many to carry out the glory of Virginity, and be permitted to attain unto the Lord's recompense. There trust your treasures, where no thief digs through, and no crafty assailant can force his way. Get yourself a property, but let it be in heaven, an unfailing perpetual fruitage, free from all contact of worldly injury, neither wasted by mildew, nor bruised by hail, nor scorched by sun, nor spoiled by the rain. It is itself a sin against God, to think that riches are

Wisd. 5, 8.

1 Cor. 7, 30. 31.

sæculo.

given you, to riot in to your soul's peril. Voice also God has given to man, yet not to sing love songs and indecencies withal; God provides iron for the cultivation of the land, but not therewith to commit murder; nor again, though God give frankincense and wine and fire, ought these therefore to be used for idol sacrifices; nor though your fields abound in flocks, may you immolate them as victims and offerings. A large estate is nothing but a temptation, unless it minister to good uses; and every wealthy man ought to employ his property in redeeming rather than multiplying his transgressions.

8. A gaudiness of ornament and apparel, and the attractions of figure, are fit for none but fallen and shameless women; they are really richest in their dress, who are poorest amid their modesty. Hence in the Holy Scriptures, in which the Lord designs us to gather instruction and warning, the Harlot City is described in a finery of dress and array, and, with all her bravery, or rather on account of it, going to destruction. *And there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore, that sitteth upon many waters: with whom the kings of the earth have committed fornication. So he carried me away in the Spirit; and I saw a woman sit upon a beast, and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of curses and filthiness, and fornication of the whole earth.* Rev. 17, 1. Chaste and modest Virgins ought to hold far off from the fashions of the unchaste, the dress of the immodest, the tokens of wicked haunts, and the decoration of harlots. Isaiah likewise cries out, full of the Holy Spirit, and makes charge against the daughters of Sion, who were corrupted by their gold, and silver, and raiment, rebuking them as abounding in pernicious plenty, and as forsaking God, for love of this world's pleasures. *The daughters of Sion,* saith he, *are haughty, and walk with stretched forth necks, and beckoning eyes, trailing their gowns, and mincing as they go; and God will humble the princely daughters of Sion, and the Lord will uncloke their dress, and the Lord will take away the glory* Is. 3, 16.

TREAT. IV. *of their apparel, and their ornaments, and their hair, and curls, and their round tires like the moon, and their crisping-pins, and their bracelets, and their clusters of pearls, and their armlets, and rings, and ear-rings, and silks woven with gold and hyacinth; and instead of a sweet smell, there shall be dust, and thou shalt be girt with a rope instead of a girdle, and for a golden ornament of thy head, thou shalt have baldness.* This is what God blames, this is what He marks out. He declares that it is hereby that Virgins are corrupted, and through this that they have broken away from the garb of truth and godliness. They became haughty, and hence they fell; their garnished dress earned for them what was base and odious. For them who put on silk and purple, there can be no putting on of Christ. Amidst their ornaments of gold, of pearls, of necklaces, they lose the adorning of heart and mind. Who will not regard with aversion and fear whatever has brought death on another? Who would either wish or take, what has been like sword and weapon in the slaying of his neighbour? If a man swallowed a draught and then fell dead, you would know that it was poison which he had been drinking. If he took food and so came to his end, you would know that that was deadly, which could kill as soon as taken; nor would you either eat or drink of what had been the destruction of others in your sight. What blindness is it then to truth, and what infatuation of mind, to wish for that which hurtful both ever was and is, and to think that will not prove destructive to yourself, which you know has been the destruction of others!

9. It was not the work of God, that sheep should be scarlet or purple; nor was it His teaching, to die and colour wool with the juice of herbs and with shell-fish; nor framed He necklaces of stones and pearls inlaid with gold, and arranged in chains or groups, wherewith to hide that neck He made, covering the workmanship of God in man, and exposing that upon it, which the devil has added. Is it God's will, that the ears should be pierced, with which pain is given to innocent infancy, ignorant of the world's evil, in order that in time to come, from those scarred and traversed ears may hang the precious beads, ponderous in their cost, if not in weight? All which did sinning and apostate Angels put forth, accord-

ing to their arts[b], when degrading themselves to the contamination of earth they left their heavenly strength. It was they who taught to draw a circle of black round the eyes, to paint the cheeks with a dishonest tint, to die the hair with false colouring, and to make away with all truth of face and forehead, by the inroads of their corruption[c]. And on this point, in the fear which faith suggests to me, and the love which brotherhood demands, not virgins and widows only, but I consider, that the married also and all females whatever, ought to be cautioned that what God has formed, what He made and fashioned, ought in no wise to be tampered with, whether with yellow dye, or black powder, or rouge, or any other preparation at all, which undoes the lineaments of nature. God says, *Let us make man after our image and likeness;* and does any dare to change and pervert what God hath made? Theirs is a doing of violence to God, who set themselves to re-make and transform what He hath made, forgetting that every production is God's work, every change the devil's. If a limner were to paint in admirable colouring the countenance, likeness, personal appearance of any one, and having at length done so and given the portrait its last strokes, another put forth his hand and, as if with better experience, added fresh finish to what was finished and painted already, the former artist would suffer heavy injustice, and would shew a fair displeasure. Think you, that your adventurous boldness will carry no penalty, where the injustice is against God as an Artificer? However you keep your virtue in respect of man, and are chaste for all your seductive embellishments, still if you corrupt and spoil the things of God, you are convicted of a similar but more heinous crime. What you consider ornament and fashion, is violence to God's workmanship, and a betrayal of truth. It is the warning of the Apostle: *Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us, therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* Are sincerity and truth preserved, when

Gen. 1, 26.

1 Cor. 5, 7. 8.

[b] This interpretation of Gen. vi. is almost Catholic, vid. note on Tr. Cyril. Catech. ii. 10.

[c] Vid. infr. Treatise vi. 4.

Treat. IV.

Mat. 5, 36. by adulterate tints sincerity is polluted, and truth turns false by the deceit of dyes? Your Lord says, *Thou canst not make one hair white or black.* Are you for the mastery to unsay your Lord's word? With bold effort and profane presumption you stain your hair, you begin with fiery locks in ominous presage for hereafter, and (O miserable!) place sin upon the head, which is the body's worthiest portion.

Rev. 1, 14. While it is written of the Lord, *His head and His hair were white, like wool or snow*, you execrate that hoarness, and abhor that whiteness, which is after the similitude of the Lord's head. Tell me, have you no fear, seeing you are such, that at the day of resurrection your Maker will not recognize you, but will set you aside and shut you out, when you come for His promised rewards, and will with the sternness of censor and judge severely say, 'This is not My work; This is not Our Image?' Your complexion you have polluted with false colouring, your hair you have altered by unnatural dyes, your countenance is captured by a lie, your natural appearance lost, your look is not your own. You will never be able to see God, whose eyes are no longer God's workmanship, but the devil's craft. He is it you follow; those glaring painted eyes are copied from the serpent; you dress after your foe now, you will burn after his fashion hereafter. Say, are these matters no subject of thought for the servants of God, no occasion for daily and nightly fears? Let wives see to it, how they are beguiling themselves in their endeavours to please for the satisfaction of their husbands, whom they use indeed as their excuse, but are really making their partners in guilt. Virgins certainly, (for whom this Discourse is intended,) if they trick themselves out in such devices, I must strike out from the catalogue of Virgins, but like sheep which are infected and sick, must part them off from the holy and pure flock of Virginity; lest the rest catch pollution from the intercourse, and more be lost through those who are already fallen.

10. And, whereas we are seeking the benefit of continency, and are guarding against all things that involve mischief or hostility, I notice a practice which has obtained through neglect, and has converted usage into a permission, to the detriment of virtuous and sober manners. Some there are,

who make no scruple to attend marriage parties, and in that liberty of wanton converse to interchange unchaste speeches, to hear what is unbecoming, to say what is unlawful, to be exposed to view, and countenance with their presence shameful words and convivial excess, by which lust is inflamed, the bride encouraged to endure, the bridegroom to dare. What place has she in a marriage, who has no heart in it? or what pleasure and enjoyment can there be, amongst engagements and wishes the reverse of her own? What is there learnt, what seen? How much ground has been lost in her resolve, when the Virgin who came with modest feelings, returns with bad ones! In body and mind a Virgin still, but by eyes ears and tongue, having wasted a portion of her gift.

11. What however shall be said of those, who frequent the public baths, who to prying eyes expose a person dedicated to modesty and chastity, themselves both seeing men and seen by them? Are not they themselves offering enticement to vice? Do they not solicit and invite those present, to compass their corruption and ruin? You reply "that every one should look to the purpose with which he goes thither: that for yourself you merely think of washing and refreshment." Such a reason is no defence, no excuse for light and wanton conduct. A washing like that instead of cleansing does but defile you, instead of purifying does but sully. Though you suffer not from seeing others, they suffer from seeing you; no sinful gratification may pollute your eyes by taking sinful pleasure yourself, but you yourself are polluted by supplying it to others. You make the bath a show, and you frequent what is worse than a theatre. You are there all dismantled of your modesty; the body's honour and reverence is put off with its covering; the virgin estate is open to notice and insult. Consider, then, whether when dressed you have still that modesty which has been carried into immodesty by the recklessness of that exposure. Hence it is, that the Church so often bewails her Virgins, that she groans over scandalous and hateful tales concerning them, that the flower of her Virgins is quenched, the honour and modesty of continency is wounded, its glory and dignity profaned. Thus our foe masters us by his craft; thus creeps in the devil by dark

TREAT. IV. deceitful stratagems; thus while Virgins would attire themselves more finely, and move about with greater freedom, Virgins they cease to be, corrupted by this undetected dishonour, widows without marriage, false if not to a husband yet to Christ, exposed to such penalties for the loss of their condition, as they were destined to high rewards for its maintenance.

12. Listen then to me, ye Virgins, as to a parent! Listen, I beseech you, to one who teaches while he warns, and is faithfully consulting for your benefit and advantage. Be the persons, whom God your Creator made you. Be what you were fashioned by your Father's hand; remain with your countenance simple, your shoulders let alone, your figure natural. Wound not your ears, circle not arm or neck with precious chain, fetter not ankles with golden bonds, stain not your hair, and keep your eyes worthy of seeing God. Frequent the baths of women, amongst whom your bath will be with modesty. Avoid vicious feasts and wanton convivialities at weddings; which have a dangerous infection. Gain a conquest over dress, thou who art a Virgin: gain a conquest over gold, who art conquering flesh and world. It is inconsistent to be superior to the greater, and fail in the less. Mat. 7, 14. This is a *strait and narrow way, which leads to life;* a rough and steep track which reaches to glory. By this track of life Martyrs proceed, Virgins advance, the just of whatever sort step forward. Avoid the wide and open ways. Deadly delights are there, and poisonous pleasures. There the devil flatters that he may deceive, smiles that he may injure, attracts that he may kill. The first reward is for the Martyrs vid. Mat. 13, 8. an hundred-fold; the second, sixty-fold, is for yourselves. As the Martyrs have no thought of flesh and world, no minute or slight or gentle encounter, it remains for you, who have the next prize in God's grace, to have next excellence in endurance. The ascent to great things is not easy. What exhaustion, what effort do we go through, in the attempt to climb hills or mountain summits! And what then, when we would be climbing to heaven? If you count the reward assured you, your labour is easier. Immortality is given to the persevering, eternal life is promised, the Lord assures them a kingdom. Hold fast, O Virgins, hold fast what

you now are, hold fast what you are to be. It is a plenteous repayment that awaits you, a vast prize of virtue, the chiefest recompense of chastity.

13. Would you know from what ills the virtue of continency is relieved, and of what blessings possessed; *I will multiply*, said God to the woman, *thy sorrow and thy pangs; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.* Ye are freed from this sentence, ye have not to fear the sorrows and pangs of women. To you belongs not the peril of childbearing, neither is a husband lord over you, but your Lord and Head is Christ, in the likeness and lot of the man; your lot and condition is the same as his. It is the Lord's word which says, *The children of this world beget and are begotten; but they who are counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage; neither shall they have any more death, for they are equal unto the Angels of God, being the children of the resurrection.* What we are all to become, you have begun to be. The glory of the resurrection in the next life you possess already: you are passing through life without life's contagion. In persevering in chasteness and virginity, you are equal unto the Angels of God. Only let that virgin profession remain and abide perfect and inviolate; as it began courageously let it go on unintermittently, seeking ornaments not in necklaces and dresses, but in conduct; looking unto God and unto heaven, not lowering the uplifted eye to desires of the flesh and worldly lusts, or settling it upon the things of earth.

Gen. 3. 16.

vid. 1 Cor. 11. 3.

Luke 20. 35. 36.

14. The first commandment was to increase and multiply, the second has enjoined continency. While the earth was yet in its rudimental and vacant state, we are multiplied and multiply, and grow for the increase of the human race. Now that the earth abounds and the world is full, they that are able to accept continency, living the life of the unmarried, are severed unto the kingdom. The Lord does not enforce this, but He exhorts it, not imposing a yoke of necessity, in that the choice yet remains free. Still, when He tells us that with His Father are many mansions, He guides us to seek a home in the best. That best home you are seeking, and by cutting off the desires of the flesh, you will obtain a recompense of

Spadonum more.

Treat. IV. higher grace in the heavenly places. All indeed who proceed unto the divine Laver, by the sanctification of Baptism, do there put off the old man by the grace of the saving Laver, and being renewed by the Holy Spirit, are cleansed from the filth of the old contagion by a second nativity. But of that second nativity the sanctity and truth lie more fully in you, who have ceased from the desires of the flesh and of the body. With you remain only the things of virtue and of the Spirit, and that unto glory. It is the word of the Apostle, whom the Lord named His chosen vessel, whom God sent to manifest the commands of heaven; *The first man*, said he, *is from the earth, the second man is from heaven. Such as is the earthly, such are they also that are earthly; and as is the heavenly, such also are the heavenly. As we have borne the image of him that is earthly, may we also bear the image of Him that is heaven.* This image Virginity bears, perfectness bears it, holiness and truth bear it. Rules of discipline bear it which keep God in thought, which maintain righteousness with religiousness, are stable in faith, lowly in fear, strong to all endurance, meek to suffer injury, swift in exercising pity, uniting heart and mind in brotherly love. All these things it is your duty, O gentle Virgins, to regard, to love, and to fulfil, who, giving your time to God and Christ, are already proceeding forward unto the Lord, to whom you have dedicated yourselves, in the higher and better way. Let the elder among you become a rule to the younger. Let the younger supply an incitement to their companions. Rouse yourselves by mutual exhortation; challenge each other unto glory, by rival evidences of holiness. Endure with courage, proceed spiritually, and end your course with happy fortune. And when Virginity begins to be honoured[c] in you, then remember us.

1 Cor. 15, 47.

[c] i. e. begins to suffer.

TREATISE V.

ON THE UNITY OF THE CHURCH.

[The occasion of this Tract, which was written A. D. 251, after its author's elevation to the Episcopate, seems to have been the disturbance which Felicissimus and Novatian were causing in the African and Roman Churches respectively, Felicissimus having been schismatically ordained deacon, and Novatian claiming possession of the Roman See against Cornelius. They were supported, the latter certainly, and probably the former, by the influence of the Confessors, or persons who had witnessed for Christ, who were allowed to intercede for those who had incurred Church censures, and who used their privilege on this occasion to the detriment of Christian peace and episcopal authority. In consequence, S. Cyprian wrote the following Treatise, with the view of reminding his brethren, that Unity is the first element of the Christian State, and that those who break off from the principle of unity, which is lodged in the Episcopate, even though they be Confessors and Martyrs, have no portion in the hopes of the Gospel.]

FORASMUCH as the Lord warns us, saying, *Ye are the salt of the earth*, and bids us to possess an innocent simplicity, yet being simple, to be also prudent, is it not befitting, dearest brethren, to hold ourselves in wariness, and by keeping watch with an anxious heart, to become forewarned and withal forearmed, against the snares of our subtle enemy? lest we, who have put on Christ, the Wisdom of God the Father, should yet be found to lack wisdom, for the making sure of our salvation. That persecution is not the only one to be feared, which advances by open assault to the ruin and downfal of God's servants; caution is easy, where the danger is manifest; and the mind is in readiness for the battle, when the enemy makes himself known. More to be feared and more to be watched is a foe, who creeps upon us

Mat. 5, 13.

TREAT. V. unawares, who deceives under the image of peace, and glides forward with those hid movements, which have given him the name of Serpent. Such always is his deceitfulness; such the dark and backward artifices, by which he compasses man; thus in the first beginning of the world he wrought his deceit, and by lying words of flattery, led away unformed souls in their incautious credulity. Thus when he would tempt the Lord Himself, he came unawares upon Him, as if to creep on him a second time and deceive; yet was he seen through and driven back: beaten down was he, by reason that he was discovered and exposed. Herein is the example given us, to flee from the way of the old man, and to tread in the footsteps of Christ who conquered; lest we slide back by incaution into the toil of death, instead of, through foresight of danger, partaking the immortality that has been gained for us. Yet how can we partake immortality, unless we keep those commandments of Christ, by which death is taken prisoner and overcome? For Himself admonishes us, and says, *If thou wilt enter into life, keep the commandments;* and again, *If ye do the things I command you, henceforth I call you not servants but friends.* It is such persons, in fine, that He declares to be stable and enduring; founded in massive strength upon a rock, and settled with firmness untroubled and untouched, amidst all the storms and winds of this world. *Whosoever*, saith He, *heareth these sayings of Mine and doeth them, I will liken him unto a wise man, that built his house upon a rock; the rain descended, the floods came, the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.* We ought therefore to have our footing in His words, to learn and to do all that He taught and did. But how can he say he believes in Christ, who does not that which Christ has bade him do? or how come to the reward of faith, who will keep no faith with the commandment? Needs must he totter and fall astray; caught by a spirit of terror, he will be wafted up like dust in a whirlwind; nor will his walk lead forward to salvation, who does not hold the truth of the saving way.

Mat. 19, 17.

John 14, 15.

Mat. 7, 24.

2. We must be warned then, dearest brethren, not only against things open and manifest, but also against those which deceive us, through the guile of craft and fraud. What now

can be more crafty, or what more artful, than for this enemy, detected and downfallen by the advent of Christ, now that light is come to the nations, and the beams of salvation shine forth unto the health of man, that the deaf may hear the sound of spiritual grace, the blind may open their eyes upon God, the sick regain the strength of an eternal healing, the lame run to church, the dumb lift on high their voices to speak and worship, for him, thus seeing his idols left, his seats and temples deserted by the manifold congregation of believers, to invent the new deceit, whereby to carry the incautious into error, while retaining the name of the Christian profession? He has made heresies and schisms, wherewith to subvert faith, to corrupt truth, and rend unity. Those whom he cannot detain in the blindness of the old way, he compasses and deceives by misleading them on their new journey. He snatches men from out the Church itself, and while they think themselves come to the light, and escaped from the night of this world, he secretly gathers fresh shadows upon them; so that standing neither with the Gospel of Christ, nor with His ordinances, nor with His law, they yet call themselves Christians, walking among darkness, and thinking that they have light; while the foe flatters and misleads, transforms himself, according to the word of the Apostle, into *an Angel of light*, and garbs his ministers like ministers of righteousness: these are the maintainers of night for day, of death for salvation, giving despair while they proffer hope, faithlessness clothed as faith, Antichrist under the name of Christ; that by putting false things under an appearance of true, they may with subtilty impede the truth.

2 Cor. 11, 14.

Pe fidiam.

3. This will be, most dear brethren, so long as there is no regard to the source of truth, no looking to the Head, nor keeping to the doctrine of our heavenly Master. If any one consider and weigh this, he will not need length of comment or argument. It is easy to offer proofs to a faithful mind, because in that case the truth may be quickly stated[a]. The Lord saith unto Peter, *I say unto thee*, (saith He,) *that thou art Peter, and upon this rock I will build My Church, and the gates of Hell shall not prevail against it. And I will give*

Mat. 16, 18. 19.

[a] Vid. note at the end of this Treatise.

Treat. V. *unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.* To him again, after His resurrection, He says, *Feed My sheep.* Upon him being one He builds His Church; and though John 20, 21. He gives to all the Apostles an equal power, and says, *As My Father sent Me, even so send I you; receive ye the Holy Ghost: whosesoever sins ye remit, they shall be remitted to him, and whosesoever sins ye retain, they shall be retained;*—yet in order to manifest unity, He has by His own authority so placed the source of the same unity, as to begin from one. Certainly the other Apostles also were what Peter was, endued with an equal fellowship both of honour and power; but a commencement is made from unity, that the Church may be set before us as one; which one Church, in the Song of Songs, doth the Holy Spirit design and name in the Person Cant. 6, 9. of our Lord: *My dove, My spotless one, is but one; she is the only one of her mother, elect of her that bare her.*

4. He who holds not this unity of the Church, does he think that he holds the faith? He who strives against and resists the Church, is he assured that he is in the Church? For the blessed Apostle Paul teaches this same thing, and Eph. 4, 4. manifests the sacrament of unity thus speaking; *There is One Body, and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God.* This unity firmly should we hold and maintain, especially we Bishops, presiding in the Church, in order that we may approve the Episcopate itself to be one and undivided. Let no one deceive the Brotherhood by falsehood; no one corrupt the truth of our faith, by a faithless treachery. The in solidum tenetur. Episcopate is one; it is a whole, in which each enjoys full possession. The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny: even as the sun has rays many[b], yet one light; and the tree boughs many, yet its strength is one, seated in the deep-lodged root; and as, when many streams flow down from one

[b] The oneness here spoken of is, according to Roman Catholics, fulfilled in the organization of the *whole* Church; whereas according to Anglo-Catholics it is fulfilled in each *Bishoprick*, each Bishop viewed by himself being a full representation and successor of St. Peter. vid. note at the end of this Treatise.

source, though a multiplicity of waters seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids this division of light; break a branch from the tree, once broken it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with yet one light, which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal earth, in the riches of plenty, and pours abroad her bountiful and onward streams; yet is there one head, one source, one Mother, abundant in the results of her fruitfulness.

5. It is of her womb that we are born; our nourishing is from her milk, our quickening from her breath. The spouse of Christ cannot become adulterate, she is undefiled and chaste; owning but one home, and guarding with virtuous modesty the sanctity of one chamber. She it is who keeps us for God, and appoints unto the kingdom the sons she has borne. Whosoever parts company with the Church, and joins himself to an adulteress, is estranged from the promises of the Church. He who leaves the Church of Christ, attains not to Christ's rewards. He is an alien, an outcast, an enemy. He can no longer have God for a Father, who has not the Church for a Mother. If any man was able to escape, who remained without the ark of Noah, then will that man escape who is out of doors beyond the Church. The Lord warns us, and says, *He who is not with Me is against Me, and he who gathereth not with Me, scattereth.* He who breaks the peace and concord of Christ, sets himself against Christ. He who gathers elsewhere but in the Church, scatters the Church of Christ. The Lord saith, *I and the Father are one;* and again of the Father, the Son, and the Holy Ghost, it is written, *and these three are one;* and does any think, that oneness, thus proceeding from the divine immutability, and cohering in heavenly sacraments, admits of being sundered in the Church, and split by the divorce of antagonist wills? He who holds not this unity, holds not the law of God, holds not the faith of Father and Son, holds not the truth unto salvation.

Mat. 12, 30.

John 10, 30.

1 John 5.

TREAT. V. light, foul weather with fair, war with peace, famine with plenty, drought with fountains, or storm with calm.

9. Let no one think that they can be good men, who leave the Church. Wind does not take the wheat, nor do storms overthrow the tree that has a solid root to rest on. It is the light straw that the tempest tosses, it is trees emptied of their strength that the blow of the whirlwind strikes down. These 1John 2. 19. the Apostle John curses and smites, saying, *They went forth from us, but they were not of us; for if they had been of us, surely they would have remained with us.* Thus is it that heresies both often have been caused, and still continue; while the perverted mind is estranged from peace, and unity is lost amongst faithless discord. Nevertheless, the Lord permits and suffers these things to be, preserving the power of choice to individual free-will, in order that while the discrimination of truth is a test of our hearts and minds, the perfect faith of them that are approved may shine forth in the manifest light. The Holy Spirit admonishes us by the Apostle 1Cor. 11. 19. and says, *It is needful also that heresies should be, that they which are approved may be made manifest among you.* Thus are the faithful approved, thus the false detected; thus even here, before the day of judgment, the souls of the righteous and unrighteous are divided, the chaff separated from the wheat.

10. These are they who, with no appointment from God, take upon them of their own will to preside over their venturesome companions, establish themselves as rulers without any lawful rite of ordination, and assume the name of Bishop, though no man gives them a Bishopric. These the Holy Spirit in the Ps. 1. 1. Psalms describes, as *sitting in the seat of pestilence*, a plague and infection of the faith, deceiving with the mouth of a serpent, cunning to corrupt truth, vomiting out deadly poisons 2 Tim. 2. 17. from pestilential tongues. Whose words *spread as doth a canker:* whose writings pour a deadly poison into men's breasts and hearts. Against such the Lord cries out; from these Jer. 23. 16—21. he curbs and recalls His straying people, saying, *Hearken not unto the words of the Prophets which prophesy falsely, for the vision of their heart maketh them vain. They speak, but not out of the mouth of the Lord; they say to those who cast away the word of God, Ye shall have peace; and every*

one that walketh after the imagination of his own heart, no evil shall come upon him. I have not spoken to them, yet they prophesied; if they had stood in My substance and heard My words, and taught My people, I would have turned them from their evil thoughts. These same persons the Lord designs and signifies, saying, *They have forsaken Me, the fountain of living water, and hewed them out broken cisterns, that can hold no water.* While there can be no Baptism save one only, they think that they can baptize. They forsake the fountain of life, yet promise the gift of a vital and saving water. Men are not cleansed by them, but rather made foul; nor their sins purged away, but even heaped up: it is a birth that gives children not to God, but to the Devil. Born by a lie, they cannot receive the promises of truth. Gendered of misbelief, they lose the grace of faith. They cannot come to the reward of peace, because they have destroyed the peace of the Lord, in reckless discord. Jer. 2, 13. perfidia.

11. Neither let certain persons beguile themselves by a vain interpretation, in that the Lord hath said, *Wheresoever two or three are gathered together in My Name, I am with them.* Those who corrupt and falsely interpret the Gospel, lay down what follows, but omit what goes before; giving heed to part, while part they deceitfully suppress; as themselves are sundered from the Church, so they divide the purport of what is one passage. For when the Lord was impressing agreement and peace upon His Disciples, He said, *I say unto you, that if two of you shall agree on earth, touching any thing that he shall ask, it shall be given you by My Father which is in heaven. For wheresoever two or three shall be gathered together in My Name, I am with them.* Shewing that most is given, not to the many in number when they pray, but to oneness of heart. *If*, He saith, *two of you shall agree together on earth;* He places agreement first; hearts at peace are the first condition; He teaches that we must agree together faithfully and firmly. Yet how can he be said to be at agreement with other, who is at disagreement with the body of the Church itself, and with the universal brotherhood? How can two or three be gathered together in Christ's name, who are manifestly separate from Christ and from His Gospel? We did not go out from them, but they Mat. 18, 19. 20.

Treat. V. went out from us. And whereas heresies and schisms have a later rise, from men's setting up separate meetings for worship, they have left the fountain head and origin of truth. But it is of His Church, that the Lord is speaking; and in respect of those who are in His Church, He says, that if they are of one mind, if according to what He bade and admonished, two or three though they be, they gather together with agreement of the heart; then (though but two or three) they will be able to obtain from the majesty of God the thing which they ask for. *Wherever two or three are gathered together in My Name, I,* saith He, *am with them:* that is, with the single-hearted, and them that live in peace, fearing God, and keeping His commandments. With these, though they be two or three, He has said that He is. So was He with the Three Children in the fiery furnace: and because they continued in singleness of heart toward God, and at unity with themselves, He refreshed them in the midst of the encircling flames with *the breath of dew.* So too was He present with the two Apostles who were shut in prison, because they continued in singleness and agreement of heart; and undoing the prison-bolts, He placed them again in the market-place, that they might deliver to the multitude that Word which they were faithfully preaching. When therefore He sets it forth in His commandment, and says, *Where two or three are gathered together in My Name, I am with them,* He does not divide men from the Church, Himself the institutor and maker of it, but rebuking the faithless for their discord, and by His voice commending peace to the faithful, He shews that He is more present with two or three which pray with one heart, than with many persons disunited from one another; and that more can be obtained by the agreeing prayer of a few persons, than from the petitioning of many where discord is among them. For this cause when He gave the rule of prayer, He added, *When ye stand praying, forgive if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses;* and one who comes to the Sacrifice with a quarrel He calls back from the altar, and commands Him first to *be reconciled* with his brother, and then, when he is at peace, to return, and *offer* his *gift* to God; for

Daniel 3, 25. [Song of Three Ch. 27.]

Mark 11, 25.

Mat. 5, 24.

neither had God respect unto Cain's offering; for he could not have God at peace with him, who through envy and discord was not at peace with his brother.

12. Of what peace then are they to assure themselves, who are at enmity with the brethren? What Sacrifice do they believe they celebrate, who are rivals of the Priests? Think they Christ is still in the midst of them when gathered together, though gathered beyond Christ's Church? If such men were even killed for confession of the Christian Name, not even by their blood is this stain washed out. Inexpiable and heavy is the sin of discord, and is purged by no suffering. He cannot be a Martyr, who is not in the Church; he can never attain to the kingdom, who leaves her, with whom the kingdom shall be. Christ gave us peace; He bade us be of one heart and one mind; He commanded that the covenant of affection and charity should be kept unbroken and inviolate; he cannot shew himself as a Martyr, who has not kept the love of the brotherhood. The Apostle Paul teaches this, thus witnessing; *And though I have faith, so that I can remove mountains, and have not charity, I am nothing: and though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not, charity acteth not vainly, is not puffed up, is not easily provoked, thinketh no evil; is pleased with all things, believeth all things, hopeth all things, endureth all things; charity never faileth. Charity*, he saith, *never faileth;* for she will reign for ever, she will abide evermore in the unity of a brotherhood which entwines itself around her. In the kingdom of heaven discord cannot enter; it cannot gain the reward of Christ who said, *This is My commandment, that ye love one another, as I have loved you.* It will never be his to belong to Christ, who has violated the love of Christ by unfaithful dissension. He who has not love, has not God. It is the word of the blessed Apostle John, *God*, saith he, *is love; and he that dwelleth in love, dwelleth in God, and God in him.* They cannot dwell with God, who have refused to be of one mind in God's Church; though they be given over to be burnt in flame and fire, or yield their lives a prey to wild beasts, theirs will not be the crown of faith, but the penalty

Nomi-nis.

1 Cor. 13.

John 15. 12.

1 John 4, 16.

TREAT. V. of unfaithfulness; not the glorious issue of dutiful valour, but the death of despair. A man of such sort may indeed be killed, crowned he cannot be.

13. He professes himself a Christian after the manner in which the Devil oftentimes feigns himself to be Christ, as the Lord Himself forewarns us, saying, *Many shall come in My Name, saying, I am Christ, and shall deceive many.* No more than he is Christ, though he deceive beneath His Name, can he be looked upon as a Christian, who does not abide in the truth of His Gospel and of faith. To prophesy, to cast out devils, to perform great miracles on earth, is a high, doubtless, and a wonderful thing; yet the man who is found in all these things attains not to the heavenly kingdom, unless he walk in an observance of the straight and righteous way. The Lord speaks this denunciation; *Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.* Righteousness is the thing needful, before any one can find grace with God the Judge. We must obey His instructions and warnings, in order that our deserts may receive their reward. When the Lord in the Gospel would direct the path of our hope and faith in a summary of words; *The Lord thy God,* He said, *is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first commandment; and the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.* Unity and love together is the instruction which He teaches us; in two commandments He has included all the Prophets and the Law. Yet what unity does he keep, what love does he either maintain, or have a thought for, who, maddened by the heat of discord, rends the Church, pulls down faith, troubles peace, scatters charity, profanes the sacrament?

Mark 13, 6.

Mat. 7, 22.

merita.

Mark 12, 30.

Mat. 22, 40.

14. This mischief, dearest brethren, had long before begun, but in these days the dire havoc of this same evil has been gaining growth, and the envenomed pest of heretical perverseness and of schisms is shooting up and sprouting afresh; for

thus must it be in the end of the world, the Holy Spirit having forespoken by the Apostle, and forewarned us. *In the last days*, saith He, *perilous times shall come, for men shall be lovers of their own selves, proud, boasters, covetous, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of the good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never coming to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith; but they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was.* Whatever things were predicted, are in fulfilment; and, as the end of time draws nigh, they have come to us in trial both of men and times. As the adversary rages more and more, error deceives, haughtiness lifts aloft, envy inflames, covetousness blinds, unholiness depraves, pride puffs up, quarrels embitter, and anger hurries men headlong. Let not however the extreme and sudden faithlessness of many move and disturb us, but rather let it give support to our faith, as the event was declared to us beforehand. As some have become such, because this was foretold beforehand, so (because this too was foretold beforehand) let the other brethren take heed against them, according as the Lord instructs us and says, *But take ye heed; behold, I have told you all things.* Do ye avoid such men, I beseech you, and put away from beside you, and from your hearing, their pernicious converse, as though a deadly contagion; as it is written, *Hedge thine ears about with thorns, and refuse to hear a wicked tongue.* And again, *Evil communications corrupt good manners.* The Lord teaches and warns us, that we must withdraw ourselves from such. *They be blind*, saith He, *leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.* Whosoever is separated from the Church, such a man is to be avoided and fled from. *Such an one is subverted and sinneth, being condemned of himself.* Thinks he that he is with

2 Tim. 3, 1.

Mark 13, 23.

Ecclus. 28, 24. Vulg.

1 Cor. 15, 33.

Mat. 15, 14.

Tit. 3, 11.

TREAT. V. Christ, who does counter to the Priests of Christ? who separates himself from the fellowship of His clergy and people? That man bears arms against the Church, he withstands God's appointment; an enemy to the altar, a rebel against the Sacrifice of Christ, for faith perfidious, for religion sacrilegious, a servant not obedient, a son not pious, a brother not loving, setting Bishops at nought, and deserting the Priests of God, he dares to build another altar, to offer another prayer with unlicensed words, to profane by false sacrifices the truth of the Lord's Sacrifice. He is not permitted to a knowledge of what he does, since he who strives against the appointment of God, is punished by the divine censure, for the boldness of his daring.

Dominicæ hostiæ.

15. Thus Korah, Dathan, and Abiram, who endeavoured to maintain to themselves the privilege of sacrificing, in opposition to Moses and Aaron the Priest, forthwith paid penalty for their attempts. The earth burst its fastenings, and opened the depth of its bosom; standing and alive, the gulf of the parting ground swallowed them. Nor those only who had been movers, did the wrath of an angered God strike; but the two hundred and fifty besides, partakers and companions of the same madness, who had mixed with them in their bold work, a fire going out from the Lord with speedy vengeance consumed; warning and manifesting, that that is done against God, whatsoever evil men of human will endeavour, for the pulling down of God's ordinance. Thus also Uzziah the king who bare the censer, and contrary to God's law, did by violence take to himself to sacrifice, refusing to be obedient and to give way when Azariah the Priest withstood him, he being confounded by the wrath of God, was polluted by the spot of leprosy upon his forehead; in that part of his body was marked by his offended Lord, where they are marked, who have the grace of the Lord assigned them. The sons of Aaron also who put strange fire upon the altar, which the Lord had not commanded, were speedily consumed in the presence of their avenging Lord. All such are imitated and followed by them, who, despising God's tradition, lust for strange doctrines, and give inlet to ordinances of human imposition; these the Lord rebukes and reproves in His Gospel, thus saying, *Ye reject the*

Mark 7, 9.

commandment of God, that ye may establish your own tradition.

16. This crime is worse, than that which the lapsed appear to commit; who, at least, when in the condition of penitents for their offence, seek their peace with God, by full satisfactions. In this case the Church is enquired after and applied to; in the other the Church is resisted: here there may have been compulsion in guilt; there free choice is involved: the lapsed harms only himself, but one who undertakes to raise heresy and schism, is a deceiver of many, by leading them along with him. The one both understands that he has sinned, and laments and mourns it; the other, puffed up in his wickedness, and finding pleasure in his own offences, separates sons from the Mother, entices sheep from their shepherd, and disturbs the Sacraments of God. And whereas the lapsed has committed one offence, the other is an offender every day: lastly, the lapsed, if he be admitted to martyrdom afterwards, may reap the promises of the kingdom; the other, if he be killed out of the Church, cannot attain to the Church's rewards.

17. Neither let any one wonder, dearest brethren, that some, even from among Confessors, adventure thus far: that even from among them there are those who sin thus greatly, and thus grievously. Confession does not make a man safe from the crafts of the Devil, nor, while he is still placed in this world, encompass him with perpetual security against its temptations, and dangers, and assaults, and shocks; were it so, we should never witness in Confessors those after-commissions of fraud, fornication, and adultery, which we now groan and grieve at seeing in some of them. Whosoever any Confessor may be, he is not a greater man than Solomon, nor a better, nor one more dear to God: who, nevertheless, so long as he walked in the ways of the Lord, continued to be gifted with that grace which from the Lord he obtained; but when he deserted the way of the Lord, he lost the Lord's grace; as it is written, *And the Lord raised up the Adversary against Solomon.* It is for this cause written, *Hold that fast which thou hast, that no man take thy crown.* This the Lord would not threaten, that the crown of righteousness can be taken away, except because

1 Kings 11, 14.

Rev. 3, 11.

Treat. V. when righteousness goes from us, the crown must go from us also. Confession is the beginning of glory, not the full price of the crown; it is not the perfection of our praise, but the entrance upon our honours: and whereas it is written, *He that endureth to the end shall be saved*, all that is before the end, is the stepping whereby one mounts toward the height of salvation, not the close at where the full summit is gained. If any is a Confessor, then his danger is the greater after confession, because the Adversary is more provoked; if he is a Confessor, he ought the more truly to stand with the Gospel of the Lord, since through the Gospel he has gained his glory from the Lord: for the Lord says, *To whom much is given, of him shall much be required; and to whom more dignity is ascribed, of him more service is exacted.* Let none ever perish through a Confessor's example; let none learn injustice, insolence, or misbelief, from the manners of a Confessor. If he is a Confessor, let him be humble and quiet; let him exercise in his conduct the modesty of a disciplined state, and being called a Confessor of Christ, let him imitate Christ whom he confesses. For since He says, *Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted;* and since Himself has been exalted by the Father, because being the Word, and Power, and Wisdom of God the Father, He humbled Himself upon earth, how can He love exaltation, having both commanded humility from us by His law, and Himself received from the Father a most excellent Name, as the reward of His humiliation? If any is a Confessor of Christ, he is such no more, if the majesty and dignity of Christ is afterwards blasphemed through him. The tongue that has confessed Christ, must not speak evil only, not be clamorous, not be heard dinning with reproaches and quarrels, nor, after words of worship, dart serpent's poison against the Brethren and the Priests of God. But if a man afterwards becomes guilty and hateful, if he is wasteful of his confession by an evil conversation, and blots his life by a vile unholiness; if, in fine, deserting that Church in which he had become a Confessor, and rending the concord of unity, he transforms what was faith before, into faithlessness afterwards, he must not flatter himself on the score of his Confession, that he is one elected to the reward of glory,

meritum.

Mat. 10, 22.

Luke 8, 18.

perfidiam.

Mat. 23, 12.

Sermo.

perfidia.

since the desert of punishment is rendered greater on this ground; for the Lord chose Judas among the Apostles, and yet Judas afterwards betrayed the Lord.

18. The faith and firmness of the Apostles did not thereupon fall, because the traitor Judas was a deserter from their fellowship; and thus neither here is the sanctity and dignity of Confessors forthwith impaired, because the faith of certain of them is broken. The blessed Apostle in his Epistle thus speaks; *For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar.* The larger and better part of the Confessors stands in the strength of their faith, and in the truth of the law and discipline of the Lord. Neither do they depart from the peace of the Church, who bear in mind that in the Church they gained grace from God's bounty; but hereby they reach a higher praise of faith, because that separating from the faithlessness of persons, who were fellows with them in Confession, they withdrew from the contagion of guilt; and illuminated by the true light of the Gospel, overshone with pure and white brightness of the Lord, they have praise in keeping Christ's peace, not less than their victory, in combating the Devil.

Rom. 3, 3.

perfidis.

19. It is my desire, dearest brethren, it is the end both of my endeavours and exhortations, that, if it be possible, no one of the Brethren may perish, but our rejoicing Mother may fold within her bosom the one body of a people agreeing together: but if saving counsel cannot recal to the way of salvation certain leaders of schisms and authors of dissensions, who abide on in their blind and obstinate madness, yet do the rest of you who are either betrayed through simplicity, or drawn on by error, or deceived through some artfulness of a cunning craftiness, release yourselves from the toils of deceitfulness, free your wayward steps from their wanderings, submit to that straight path which leads to heaven! It is the word of the Apostle uttering witness; *We command you,* he says, *in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that he hath received from us.* And again he says, *Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the*

2 Thess. 3, 6.

Eph. 5, 6.

Treat. V. *children of disobedience. Be not ye therefore partakers with them.* We must withdraw from them that go astray, nay rather must flee from them, lest any joining himself with those who walk evilly, and going in ways of error and guilt, should himself lose the true path, and be found in an equal guilt. There is One God, and One Christ, and His Church One, and the Faith One, and a people joined in solid oneness of body by a cementing concord. Unity cannot be sundered, nor can one body be divided by a dissolution of its structure, nor be cast piecemeal abroad with vitals torn and lacerated. Parted from the womb, nothing can live and breathe in its separated state; it loses its principle of health. The Holy Spirit warns us and says, *What man is he that lusteth to live, and would fain see good days? Refrain thy tongue from evil, and thy lips that they speak no guile. Eschew evil and do good, seek peace and ensue it.* Peace ought the son of peace to seek and to ensue; he who understands and cherishes the bond of charity, should refrain his tongue from the evil of dissent. Amongst His divine commands and saving instructions, the Lord now nigh to passion spoke this beside; *Peace I leave with you, My peace I give unto you.* This is the legacy which Christ has given us; all the gifts and rewards which He foretokens to us, He promises to the preserving of peace. If we are Christ's heirs, let us abide in the peace of Christ; if we are sons of God we ought to be peacemakers; *Blessed,* He says, *are the peacemakers, for they shall be called the sons of God.* The sons of God ought to be peacemakers, mild in heart, simple in word, agreed in feelings, faithfully entwining one with another by links of unanimity. Under the Apostles of old there was this oneness of mind; it was thus that the new congregation of believers, keeping the commandments of the Lord, preserved its charity. Divine Scripture proves it, which says, *The multitude of them that believed were of one heart and of one soul:* and again; *These all continued with one mind in prayer with the women, and Mary the Mother of Jesus, and with His brethren.* Therefore they prayed with effectual prayers, and were with confidence enabled to obtain whatsoever they required of the Lord's mercy.

Ps. 34, 12. 13.

John 14, 27.

Mat. 5, 9.

Acts 4, 32.

Acts 1, 14.

20. But in us unanimity has as greatly fallen away, as has

bountifulness in works of charity decayed. Then they gave houses and lands for sale, and laying up for themselves treasures in heaven, offered the price to the Apostles to be distributed for the uses of the needy. But now we give not even the tithes from our property, and while the Lord bids us to sell, we rather buy and heap up. It is thus that the vigour of our faith has waxed faint, and the strength of the believers has languished; and hence the Lord, looking to our times, says in His Gospel, *When the Son of Man cometh, shall He find faith on the earth?* We see come to pass that which He foretold. In the fear of God, in the law of righteousness, in love, in good works, our faith is nought. No man from fear of things to come, gives heed to the day of the Lord and the anger of God; none considers the punishments which will come on the unbelieving, and the eternal torments appointed to the faithless. What our conscience would fear if it believed, that, because nowise believing, it fears not: if it believed, it would take heed; if it took heed, it would escape. Let us awaken ourselves, dearest brethren, what we can, and breaking off the slumber of our old slothfulness, let us be watching, for observance and fulfilment of the Lord's commands. Let us be such as He bade us be when He said, *Let your loins be girded about, and your lamps burning, and ye yourselves like unto men that wait for their Lord, when He will return from the wedding, that when He cometh and knocketh, they may open unto Him: blessed are those servants, whom their Lord, when He cometh, shall find watching.* We need to be girded about, lest when the day of march cometh, He find us hindered and impeded. Let our light shine in good works, let it so beam forth, as to be our guide out of this night below, into the brightness of eternal day. Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord, that when He knocketh our faith may be on the watch, and gain from the Lord the reward of its watchfulness. If these commandments are observed, if these warnings and precepts are kept, we can never be overtaken in slumber by the deceit of the Devil, but shall reign, as servants who watch, in the kingdom of Christ.

operationis.

Luke 18, 8.

opere.

Luke 12, 35.

Note on p. 133, 134.

TREAT. V. The translation of this passage is made from Fell's text, from which the Benedictine remarkably differs. How and under what circumstances shall be mentioned presently; first, however, the point of controversy between Rome and ourselves should be clearly understood, on which it bears. Our divines then (in controversy with Romanists) consider that the Church is one, and that, as there is but one Bishop Invisible, so in theory there is but one visible Bishop, the type of the Invisible, how many soever there actually are; each separate individual Bishop being but a reiteration of every other, and as if but one out of innumerable shadows cast by one and the same Object; each being sovereign and supreme over the whole flock of Christ, as if there were none other but himself. Such is the *theory* of the Apostolical system; but in order to avoid the differences of opinion and action, and consequent schism, which the actual multiplicity of governors would occasion, certain ecclesiastical regulations have from the first been observed, accommodating the abstract theory to the actual state of human nature, as we find it. First, Bishops have been restrained, as regards Christ's flock, into local districts called Dioceses; next as regards each other, by the institution of Synodal meetings or Councils, the united decisions of which bind each Bishop as if it was his own individual decision; and moreover, still for the sake of order, by prescribed rules of precedence. Such seems to be our view of the Church, and accordingly our controversy with the Romanist lies in this, whether these regulations are part of the mere ecclesiastical system and for the observance of order, or whether they are essentially part of the strictly divine framework and means or conditions of grace; whether, whereas both the Episcopal and Ecclesiastical provisions come from the Apostles, both are immutable, or the latter accidental only and discretionary. The Roman Schools consider both to belong to the revealed system, the English only the former. Accordingly when St. Peter is said to be the *head* of the Church, whether in Scripture or the Fathers, we interpret it of his representing the *abstract* Bishop, the one and only Ruler who is put over the household, that which each Bishop is by office, nay, and is actually, except so far as he is shackled by what may be called the byelaws of the Divine Polity; Roman Catholics, however, understand that title of him as an *actual* head of the actual Apostles, not merely as representing them, nor as taking rank before them in the system of order, but as really governing them. They make St. Peter the real *centre* of unity, we the emphatic *image* and *lesson* of it; they make St. Peter's Chair, the Holy Roman See, a necessary *instrument* of grace, we a *symbol;* we make every Bishop the real centre, they the one Bishop who succeeds in the Apostle's seat; we make schism and separation from Christ lie in opposing our Bishop, they in opposing the Bishop of Rome. After this introduction, perhaps it will appear that it does not matter a great deal which reading is taken in the passage under consideration,

as our own view is as compatible or almost so with the Benedictine as with Fell's text. However, it will also appear, that Fell's has the weight of authority on its side. The Benedictine text then runs thus, the differences from Fell's being placed within brackets:—"The Lord saith unto Peter: *I say unto thee,* (saith He,) *that thou art Peter,* &c." To him again, after His resurrection, He says, "*Feed My sheep.*" Upon him being one He builds His Church, [and commits to him His sheep to feed.] And though He gives to all the Apostles [after His resurrection] an equal power, and says, *As My Father sent Me, so &c.* yet in order to manifest unity, He has by His own authority placed the source of the same unity as beginning from one. Certainly the other Apostles also were what Peter was, endued with an equal fellowship both of honour and power, but a commencement is made from unity, [and primacy is given to Peter that the Church of Christ may be set forth as one, and the See (Cathedra) as one. And they all are shepherds, yet the flock is shewn to be one, such as to be fed by all the Apostles with unanimous agreement] that the Church [of Christ] may be set forth as one. Which our Church, &c. &c. He who strives against and resists the Church, [he who deserts the See of Peter, on whom the Church is founded,] is he assured that he is in the Church?" &c.—Here then, with reference to what has been said above, the question between us and Roman Catholics would be, whether, admitting this text to be genuine, "the See of Peter" be a figurative name for any see, a designation of the one abstract chair of the one Bishop, (and so, accordingly to the drift of the Treatise, applicable against Felicissimus in Africa who opposed S. Cyprian, as well as against Novatian in Rome who opposed Cornelius,) or whether it means literally the Roman See, i. e. the See of the Successors of S. Peter. But to proceed to the history of the Benedictine reading. The additions it contains are not found in the first editions of Cyprian (representing probably very ancient and independent MSS.) between A. D. 1471—1563, viz. one at Rome in 1471, one at Venice in the same year, one without date or place, one at Paris 1512, (according to the Benedictines, a very accurate edition, and agreeing with the MSS. when other editions had changed for the worse,) that of Erasmus, Basle 1520, one at Cologne 1520, of Gravius (a very learned Dominican) at Cologne 1544, (in which fresh MSS. were consulted,) Antwerp 1541, and 1542, Venice 1547, and in which list reprints are not included. Nor are the additions found in two extant MSS. each more than a thousand years old. Nor are they found in eight of the Vatican MSS; and Baluzius numbered up twenty-seven which he had seen, in which they were wanting. Bp. Fell mentions nine English MSS. and one of Beneventum, which are without the additions. The passage is quoted without them by Pope Callixtus II. in the twelfth century, by the meeting of Cardinals at Liburnum in the fifteenth, and by the Roman correctors, after Manutius had inserted it in his edition. They appear moreover to have been unknown to the German MSS. in the age of Venericus, (A.D. 1080.) For these reasons Baluzius omitted them in his edition of S. Cyprian's works in the

TREAT. V.

beginning of the eighteenth century; but on his dying suddenly while the work was passing through the press, the Benedictines, into whose hands it came, retaining his note in which he gave his reasons against them, cancelled the leaf in the text and restored them, giving as their reason, that the additions had been preserved in all the editions which had appeared in France for the 150 years before their time. The history of the additions is as follows; Manutius first gave them to the world in 1563 on the authority of one Vatican MS. Rigaltius characterizes which as "imperfect and corrupt." Three other MSS. of S. Cyprian have been discovered to contain them, one at Bologna, one at the Abbey of Cambron, and one in Bavaria. Fell mentions four others which had come under his own inspection, two being in the Bodleian. They occur moreover in a MS. belonging to Marcellus II. a Pope of Manutius's time, and are cited in a MS. letter of Pope Pelagius II. the one MS. however, extant of that letter, belonging, at the earliest, to the beginning of the twelfth century, (A.D. 590,) and in Gratian's Collection of Canons, (A.D. 1130.) On the other hand, in one place of Gratian (Caus. 24. quæst. 1.) where the passage is quoted at length, there is no trace of the additions; in the other Distinct. 93. c. 3. according to a marginal note in the old edition, they are referred, Fell observes, not to this Treatise, but to S. Cyprian's letter to Florentius Pupianus. It may be observed also, that the MSS. which contain these additions for the most part vary, containing some more, some less; and in different order. In one of the Bodleian copies, the text is given twice over, once with, and once without, the interpolation. Latinius (quoted by Baluzius) says that the additions in this place were brought into the text from summaries in the margin, and that not at one time; he instances one such addition in a MS. of Cardinal Hosius, mentioned by Pamelius, in which the words, "In this place the primacy is given to Peter," were incorporated in the text, which would account for the additions, without any imputation of dishonesty. Of Editors of S. Cyprian, Pamelius follows Manutius in inserting them; Morel omits them; and Rigaltius gives them up in the notes, but admits them into the text. Baluzius also, it would seem, spoke more strongly against them, than his words now stand; the Benedictines confessing, that they were obliged to "alter not a few things in his notes, and that they would have altered more if they could conveniently."

TREATISE VI.

ON THE LAPSED.

[S. Cyprian wrote this Treatise A.D. 251, or 252, immediately on the termination of the short but sharp persecution under Decius, with the view of inciting those Christians who had lapsed in the course of it to a true and thorough repentance. Such an exhortation was the more necessary, because the party of Felicissimus, who has already been mentioned, offered them communion with themselves, if they would accept it, on easier terms.]

PEACE, dearest brethren, we see restored to the Church; and while weak believers thought it not likely, and false ones impossible, by God's help and defence, our safety is reestablished. Our minds are recovering their cheerfulness; and after a season of trouble the cloud has dispersed, and the sunshine succeeds of tranquillity and calmness. We must yield praise to God, and celebrate His bounties and gifts with thanksgiving; though from giving thanks not throughout the persecution hath our voice desisted. The enemy can never so avail, but that we who love the Lord with all our heart and soul and strength, will at all times and in all places tell out the adoration of His blessedness and praise.

2. Day has arrived, the desire of all our thoughts; and after a long night of dreadful and miserable darkness, light from the Lord issues forth, and gives its radiance upon the world. Confessors, bright in the honours of an unsullied name, and glorious in the praise of virtue and faith, we with joyful countenances behold; we salute, with an holy kiss; we embrace after many longings, with infinite delight. Soldiers of Christ are before us, a whiterobed army,

Treat. VI. whose firm encounter broke the fierce assault of the persecution which was upon them, men prepared to endure a prison, and armed to undergo death. Manfully have ye fought against the world; a glorious spectacle you have been in the sight of God, and an example to brethren, who shall follow in your track. That conscientious voice hath said the Name of Christ, which had already made confession of His Creed; those honoured hands, used to no Service but that of God, would nought of the sacrifices of the sacrilegious; those mouths sanctified by heavenly food, after the Body and Blood of the Lord, loathed the profane contagion and the relics of idol-feasts; from the impious and sinful veil[a], which covered the heads of those who were led to sacrifice, your heads have continued free; the forehead which, purified by the mark divine, was unable to suffer the Devil's crown, has reserved itself for the crown of the Lord. How joyfully does Mother Church receive you into her bosom, returning from the battle! With what bliss, what gladness, does she open her gates, that you may enter in united squadrons, carrying the trophies of a prostrate foe! With the men who triumph, come women also, who, in fighting against this world, have even triumphed over their sex; virgins too appear, twice glorious in warfare, and boys, whose virtues mount higher than their years. There is besides an upright multitude, attendant on your honours, who accompany your steps with insignia of merit, proximate and almost conjoined. Theirs is a like sincerity of heart, a like fast faith untouched. Leaning on the impregnable foundation of the heavenly precepts, and strong in the evangelic traditions, no exile denounced, no threatened torments, no penalties of estate or person occasioned them a fear. The term for making trial of their faith had been limited; but limits of time are little heeded by him, who remembers that he has renounced the world; and earthly seasons become unreckoned, when eternity is hoped for from God. Let no one, dearest brethren, let no

divinis operibus.

stantium.

[a] The veiled head was the sign of Roman worship, Æneas, according to Virgil, having introduced it from Phrygia. vid. Æn. iii. 403—9. 545. The Eastern Priests observed the same custom. vid. Hyde Rel. Pers. c. 30. In inspired Scripture we read of Moses veiling his face, a typical reason being added. vid. 1 Cor. xi. 4. 2 Cor. iii. 13. In Greek worship no veil was worn, nor in such of the Latin as came from Greece.

one dispraise such merit; no one lower by unkind detraction the unimpaired fidelity of such as did not fall. When the appointed term for recanting was over, whoever had not made his submission within the time, was understood to confess himself a Christian. It is the highest kind of victory, for a man to be seized by the hands of the Gentiles, and to confess the Lord; it is the next step unto glory, to reserve himself to the Lord, by withdrawing away beforehand. The former is publicly and the latter privately a Confessor. The one conquers an earthly judge; the other, contenting himself with God's judgment, preserves a pure conscience in integrity of heart. In the former case courage enjoys a readier employment; in the latter self-caution a longer exercise: the one, when his hour approached, was found prepared; the other who postponed it, relinquishing his property, did shew by his retiring, that he would not recant; no doubt he would have made Confession, had he too been seized.

stantium.

3. These heavenly crowns of Martyrs, these spiritual excellences of Confessors, these great and eminent attainments of brethren who stand upright, are saddened by one cause of grief, which is, that the violence of the enemy has torn from us a portion of our own bowels, and cast it away in his devastating cruelty. How, dearest brethren, shall I rule myself on this point? Amidst the changeful tide of feeling, with what words or in what manner shall I speak to you? Tears more than words are wanted, to express the pain with which we have to mourn this blow to our community, and lament the manifold losses of a once numerous society. For who has so hard or iron an heart, who is so lost to brotherly love, as amidst the manifold dismemberment among us, and standing amongst the melancholy and disfigured remnants, to refrain his eyes from weeping, and not rather in the outbreaking of grief to express with tears before words, the sorrow that he feels within? I grieve, brethren, I grieve with you; my own truth, my individual stedfastness, offers no flattering beguilement of my pain; for no blow so reaches the shepherd as that which falls upon his flock. I join my breast to each, I partake the sad weight of sorrow and mourning. I lament with them that lament; I weep with them that weep; I feel myself prostrate amongst the fallen. Those

stantium.

TREAT. VI. darts of the foe who grappled us, have pierced my limbs; through my body those cruel swords have gone. Amid the blow of persecution my mind could not remain independent, and unaffected; in the fall of my brethren, I too have suffered downfal.

4. Still, brethren beloved, the cause of truth must be kept in view; and we must not allow the gathered darkness of this fearful persecution so to blind our mind and understanding, as to leave nothing of light and illumination, for the perceiving of what God requires. If we apprehend the cause of our losses, we have then a remedy for the blow. It has pleased the Lord to prove His family; and as long repose[b] had corrupted the discipline which had come down to us from Him, the Divine judgment awakened our faith from a declining, and, should I so speak, an almost slumbering state; and whereas we deserved yet more for our sins, the most merciful Lord hath so moderated all, that what has past has seemed rather a trial of what we were, than an actual infliction. Every one was applying himself to the increase of wealth; and forgetting both what was the conduct of believers under the Apostles, and what ought to be their conduct in every age, they with insatiable eagerness for gain[c] devoted themselves to the multiplying of possessions. The Priests were wanting in religious devotedness, the ministers in entireness of faith; there was no mercy in works, no discipline in manners. Men wore their beards disfigured, and women distained their complexion with a dye. The eyes were changed from what God made them, and a lying colour was passed upon the hair. The hearts of the simple were misled by treacherous artifices, and brethren became entangled in seductive snares; ties of marriage were formed with unbelievers; members of Christ abandoned to the heathen. Not only rash swearing was heard, but even false; persons in high place were swoln with contemptuousness, poisoned reproaches fell from their mouths, and men were sundered by unabating quarrels. Numerous Bishops, who ought to be an encouragement and

[b] Thirty-eight years in Africa, according to Sulpicius, viz. from Severus to Decius, (A. D. 212—250.) vid. Fell.

[c] Origen (in Gen. Hom. x.) speaks of a similar neglect of religious duties in Alexandria A. D. 223; twelve years after the death of Severus.

example to others, despising their sacred calling, engaged themselves in secular vocations, relinquished their Chair, deserted their people, strayed among foreign provinces, hunted the markets for mercantile profits; tried to amass large sums of money, while they had brethren starving within the Church, took possession of estates by fraudulent proceedings, and multiplied their gains by accumulated usuries.

5. For sins like these what do we not deserve to suffer, after warning and word of divine judgment already given? *If they forsake My law, and walk not in My judgments, if they break My statutes, and keep not My commandments, I will visit their transgressions with the rod, and their sins with scourges.* Ps. 89, 30. These things were afore declared and predicted. But we, becoming mindless of the rule and conduct assigned to us, have been acting in so guilty a wise, that from our contempt of the Lord's commandments we are, by remedies the more severe, reduced to a correction of our sins, and test of our faith. Neither at the last were we so turned to the fear of the Lord, as to submit ourselves with patience and fortitude to this His rebuke and trial upon us. At the first voice of threat from the enemy, a large number of brethren betrayed their faith; not being thrown down by the actual persecution, but throwing down themselves by a voluntary fall. Tell me, what unusual, what new thing had happened, that as if at an event unheard of and unimagined, the vow to Christ was broken with this precipitous rashness? Did not the Prophets of old, did not the Apostles after them, declare these things? Did they not predict, full of the Holy Spirit, the sufferings of the just and the cruelties of the heathen? Does not the Holy Scripture say, which is ever giving weapons to our faith, and heartening God's servants by its heavenly voice; *Thou shalt worship the Lord thy God, and Him only shalt thou serve?* Deut. 6, 13. Mat. 4, 10. And again, manifesting the greatness of the wrath of God, and warning us of the dreadfulness of His punishments, says it not further; *They worship them whom their fingers have made; and the mean man boweth down, and the great man humbleth himself, and I will forgive them not?* Is. 2, 8, 9. And again, God speaks and says, *He that sacrificeth unto any God, save unto the Lord only, he shall utterly be destroyed.* Exod. 22, 20.

TREAT. VI.

6. In the Gospel likewise afterward, the Lord, Instructor by His words, and Fulfiller by His deeds, teaching what to do, and doing all which He taught, did He not before advise us of all that is now happening, or is yet to happen? Did He not assign eternal penalty to them that deny Him, and rewards unto salvation to them that confess? Alas! there are, from whom all this is fallen and passed out of memory. They did not even wait to be arrested before they went up, or questioned before they made their denial. Many were they that fell before the fight, laid low without meeting the foe, and not even leaving it to themselves to seem unwilling in sacrificing to the idols. They ran to the Marketplace of their own accord, of their own will they hasted to their death; as if they had always wished it, as if embracing an opportunity, to which they had all along been looking. How many, whom the magistrates put off at the time, through press of nightfall, and how many who even entreated that their undoing might not be delayed! How can any one make violence an excuse for his guilt, when the violence was rather on his own part, and to his own destruction? When they came (thus willingly) to the Capitol[d], when they spontaneously submitted themselves to the commission of that dreadful deed, was there no tottering in the limbs, no blackness upon the face, no sickness of the heart and collapsing of the arms? Did not the senses die, the tongue cleave, and speech fail? Could the Servant of God stand there, and speak, and renounce Christ, he who before had renounced the Devil and the world[e]? The altar where he went to perish, was it not a funeral-pile? From an altar of the Devil, which he witnessed in the smoke and redolence of its vile odour, ought he not to shudder at it and flee off, as from the death and sepulchre of his existence? Why bring an offering, wretched man, why present a victim, for slaughter? You are yourself an offering for the altar, you are yourself come as a victim: you have slaughtered there your own salvation, your hope; your faith was burnt in those funereal flames.

ara.

altare.

aras.

7. Many, however, were unsatisfied with doing destruction

[d] It was usual in the provincial cities to give the Roman name to the citadel. Thus we read of a Capitol at Capua, Verona, Treves, &c.

[e] An allusion to the solemn question asked at Baptism. vid. supr. iv. 6. and 1 Pet. 3, 21.

upon themselves; men were urged to their ruin by mutual encouragements, and the fatal cup of death was offered from mouth to mouth. That nothing might be wanting to their load of guilt, even infants in their parents' arms, carried or led, were deprived while yet tender of what was granted them in the commencement of life. Will not these children in the day of judgment say, "We did no sin; it was not our will to hasten from the Bread and Cup of the Lord[f], to an unhallowed pollution. We perish through unfaithfulness not our own, perfidia. and our parents on earth have robbed us of the parentage in heaven: they forfeited for us the Church as a Mother, and God as a Father; and thus while young and unaware, and ignorant of that grievous act, we are included in a league of sin by others, and perish through their deceit."

8. Neither, alas! is there any equal and weighty motive, to excuse so grievous an act. A man had to leave his country, and suffer loss of his property; yet who can be born and die, and not one day either be leaving his native land, or suffering loss of his possessions? Only, let him not leave Christ; let the loss of salvation and of the home eternal be his dread. Lo, the Holy Spirit cries out by the Prophet, *Depart ye, go ye out from thence, touch no unclean thing; go ye out from the midst of her, be ye clean, that bear the vessels of the Lord.* Is. 52, 11. Yet those who are vessels of the Lord and the Temple of God, to escape touching the unclean thing, and being polluted and violated by a deadly food, will not come out from the midst, nor depart. Elsewhere likewise the voice is heard from heaven, afore instructing what the Servants of God ought to do, and saying, *Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Rev. 18, 4. He who comes out and departs, becomes not a partaker of the sin: but whoever is found a companion in the guilt, will be sharer of the plagues. Hence it is that the Lord commands us in persecution to retire and escape[g], both teaching us to

[f] Vid. infr. §. 16.

[g] The Bishops of the Church were, as was natural, the chief objects of attack in the persecution. Fabian of Rome was martyred. Others, among whom was S. Cyprian and S. Dionysius of Alexandria, fled. In like manner S. Athanasius fled in the Arian persecution. (vid. Ath. Apol. de fug.) and S. Polycarp before them. The text, on which these great authorities seem to have rested, is Mat. 10, 23. and the precedents of our Lord's flight into Egypt and St. Paul's from Damascus. S. Augustine on the other hand, while recognizing the duty of flight under the

Treat. VI. do thus, and Himself doing it. For as the Crown is conferred at God's good pleasure, and can only be enjoyed, when the hour comes for accepting it, the man who continuing in Christ withdraws himself for a season, is not a denier of the faith, but only awaits until his time. But one who would not depart and then fell, remained that he might deny it.

9. Dearest brethren, truth must not be hid, neither ought I to conceal the matter and cause of the blow we have undergone. It was blind love for their wealth that deceived many, for they could have no readiness nor ease in moving away, when their property was as a chain that fastened them. It was that bondage that confined them back, these the shackles, by which virtue was clogged, and faith weighed down, the mind fettered, the soul imprisoned, in order that they, whose desire is earthward, might become spoil and food to that Serpent, who, according to God's sentence, doth feed on the dust. It is therefore that the Lord saith, the Teacher of good things, and shewing knowledge unto the time to come; *If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.* If rich men did thus, they would not be lost through their riches, but laying up a treasure in heaven, would have no enemy at home to master them. If the treasure were in heaven, in heaven would heart, thoughts, and feeling be; nor could this world conquer those, who possessed nothing in this world, wherewith to be conquered. A man would follow the Lord in freedom and liberty, as the Apostles did, and many under them; nay, not a few, who, deserting their parents and their all, united themselves to Christ by ties inseparable. How can men thus follow Christ, when their possessions are as a chain that holds them back? or how look heavenward, and mount to things that are above and aloft, when earthly longings weigh them down? They think they are masters of that by which themselves are

circumstances in which S. Cyprian, &c. found themselves, yet on the ground of John 10, 22. thought it wrong in Bishops to retire from their posts on the approach of the Vandals; laying down the following rule:—that when an individual Bishop is aimed at, and not the people, he ought, even for the sake of peace, to flee; or again, when there are others left to take his ministerial duties; but, when all the Church is equally emperilled, or there is no one but he to perform the rites of Baptism, Absolution, &c. then he is to remain at his post. vid. Ep. 228.

masters, servants of gain, and bondmen under money, rather than its owners. It was these days and these men, that were signified by the Apostle, when he says, *But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted, they have erred from the faith, and pierced themselves through with many sorrows.* But with what promises doth not the Lord invite us to a contempt of worldly wealth! The light and brief sacrifices of this present time, with what plentifulness does He compensate! *There is no man*, saith He, *that leaves house, or land, or parents, or brethren, or wife, or children, for the kingdom of God's sake, but he shall receive an hundred fold now in this time, and in the world to come life everlasting.* If we know these things, and ascertain them on the truth of that Lord who gives the promise, loss of this kind ought not only never to be feared, but it should even be wished for; for the Lord Himself again sets forth and discovers to us; *Blessed are ye, when men shall persecute you, and when they shall separate you from their company, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven.*

1 Tim. 6. 9. *muscipulam.* vid. iii. 3. 61.

Mark 10. 29.

Luke 6. 22.

10. Torments however were ensuing, and grievous suffering was to be expected by those who resisted. He, indeed, may complain of torments, who has suffered till he has been overcome by them; there is excuse in what he endures, if he has given way beneath it; he may then offer petition and say,—"I did indeed wish to fight boldly, I remembered my vow, and took up the weapons of devotion and faithfulness, but while I was contending in the struggle, my successive torments and protracted pains became too much for me. My mind continued stedfast, and my faith kept its courage; my spirit long wrestled, unswerving, with the torturing penalties. But when my most hard Judge's cruelty again freshened, and my body was tired and wearied out, and the scourges lashed me, clubs bruised me, the rack strained me, the iron claw dug into me, and the flame scorched me, the flesh fell short in the effort, the infirmity of my frame yielded, and my body, not my mind, gave way beneath the suffering." Such plea as this will find

sacramenti.

Treat. VI. its ready compliance; such an excuse will be attended with pity. It was thus that one time the Lord shewed mercy to Castus and Emilius; thus, that having been worsted in the first struggle, He in the second fight enabled them to conquer: baffled by the flames, amongst the flames they overcame, and triumphed in the scene of their subdual. Their petition was the entreaty not of tears but wounds, not the mere word of complaint, but the rending and sufferings of the body. Their bloodshedding was in the place of weeping, and flowed from the scorched frame in exchange for tears. But what wounds are there now to be shewn by those who have made surrender, what seam in the gashed body or torturing of the perfidia. limbs, where faith did not fall in fighting, but faithlessness prevented the fight? A wrong act, when there has been a free will in committing it, can have no excuse in compulsion.

11. I speak not thus, in order to put burthen in their present circumstance upon the brethren, but as one who procem satisfactionis. would urge them to make their peace the more by prayer. For, since it is written, *They who call you happy cause you to* Is. 3, 12. *err, and destroy the way of your paths,* he who sooths the sinner by a flattering gentleness, supplies the seeds of future sinning, and does not stifle, but feeds transgression. But he who with manlier counsel, at once rebukes and instructs his Rev. 3, 19. brother, is leading him to salvation. *As many as I love,* saith the Lord, *I rebuke and chasten.* In the same way should God's priest, not mislead by treacherous compliances, but use the remedies that will end in health. It is an ill-instructed physician, that puts a sparing hand to the swoln edges of wounds, and collects the virus deep within the body by not expelling it. The wound must be opened and pierced, and the more powerful restoratives be applied of cutting away the ulceration. He may call, and he may shriek, and complain of us, sick man, impatient through the pain; but he will be thankful afterwards, when he feels he is cured. There has in fact, dearest brethren, a new species of havoc made its appearance, and as if the storm of persecution had not ravaged to the full, we find added to the load a deceitful mischief and fair-seeming pestilence, under the title of mercy. Contrary to the vigour of the Gospel, contrary to the law of our Lord and God, by the bold conduct of some heedless persons, terms of

intercourse are opened, a peace void and vain, perilous to them who grant, and of no use to them who enjoy it. They do not look for a patient return to health, and the true medicine which lies in making amends. Repentance is driven forth from men's breasts, and the recollection put aside of their most heinous and extreme offence. The wounds of the dying are covered over, and a fatal blow, resting in the depth and secrecy of the vitals, has a veil of concealment drawn over its poignancy. Men turn from the altars of Satan to the Holy Thing of the Lord, with foul and tainted hands; still overcharged with the poisonous idol-feasts, their jaws breathing their crime, and fresh from the deadly infection, they invade the Body of the Lord, in despite of Holy Scripture, its resisting voice and word; *They that be clean shall eat of the flesh; but the soul that eateth of the flesh of the sacrifices of the peace-offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people:* while the Apostle likewise bears witness, saying, *Ye cannot drink the cup of the Lord and the cup of Devils; ye cannot be partakers of the Lord's table, and of the table of Devils;* and he further threatens and denounces the stubborn and perverse, saying, *Whosoever eateth the bread or drinketh the cup of the Lord unworthily, is guilty of the Body and Blood of the Lord.* In scorn and dishonour of all this, a violence is offered to His Body and Blood, and they sin more now against the Lord, with hand and mouth, than when they were denying Him. Without expiating their crimes, without making confession[h] of their sin, before they have purged the conscience by the sacrifice and hand of the Priest, before appeasing the resentment of an angered and threatening Lord, they think that is peace, which some with false words are vending. It is not peace, but war; for he is not joined to the Church, who is separated from the Gospel. Why call that a kindness, which is an injury? or why assign to profaneness the title of piety? Why, when men ought to be weeping continually and making entreaty to their Lord, do they interrupt the sorrowing of their repentance, and pretend to receive them into com-

de satisfactione.

Sanctum Dei. vid. supra, v. 7. infr. 16.

Levit. 7, 20.

1 Cor. 10, 21.

1 Cor. 11, 27.

[h] Exomologesin. The public confession in Church which obtained in early times. vid. Hooker, Eccles. Pol. vi. 4. §. 6. Bingham Antiq. xviii. 3.

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munion? Their mercies are like the mercies of hail to the corn, the storm-star to the trees, a wasting pestilence to the flocks, and a fierce tempest to shipping. They rob them of the comfort of the eternal hope, they overthrow the tree from its roots, they help on a deadly contagion through baneful words, and dash the vessel upon the rocks, so that it gain not the harbour. Facility like this does not give peace, but takes it away; instead of conferring communion, it is an impediment to salvation. It is a fresh persecution and a new temptation, by which the subtle enemy carries forward his secret depopulation of the lapsed, setting lamentation at rest, silencing sorrow, blotting out the remembrance of the offence, smothering sighs within the breast, staunching the flow of tears, and ceasing with long and full repentance to deprecate that Lord whom they have deeply offended, though it be written, *Remember from whence thou art fallen, and repent.*

Rev. 2, 5. *age pœniten-tiam.*

12. Let no man deceive, no man beguile himself. The Lord only can have mercy. He alone can grant a pardon for sins which against Himself have been committed, who bare our sins, who grieved for us, whom God delivered for our offences. Man cannot be greater than God: it is not for the servant to yield his grace and indulgence, when the offence is in main weight against the Lord; for then the lapsed will be committing a fresh crime, by ignorance of that which is afore-written, *Cursed is the man, that putteth his hope in man.* To the Lord we must pray, the Lord we must appease by making amends; to Him who saith, that if we deny Him, He will deny us; and who alone hath received all judgment from the Father. We believe indeed that the merits of Martyrs and works of the Just, before that Judge will greatly avail; but that is when the day of judgment is come, when, after the finishing of this life and the world, the people of Christ are placed before His judgment-seat. But if, with untimely haste, any rash man thinks he can give remission of sins to any, or dares to rescind the precepts of the Lord, he brings not gain to the lapsed, but harm[1]. Thus to disobey

Jer. 17, 5.

nostrâ satisfactione.

[1] "Anciently Martyrs were allowed this privilege;—when any Penitent had well nigh performed his legal Penance, and was near upon being received again, to write Letters to the Bishop, that such an one might be admitted to

His will, is to provoke His anger; it is forgetting that God's mercy must first be gained, it is taking hold on it of his own power, in despite of his Lord. Under the altar of God the souls of Martyrs slain cry with a loud voice, saying, *How long, O Lord, holy and true, dost Thou not judge and vindicate our blood, on them that dwell on the earth?* And it was said unto them that they should yet rest and keep patience for a while. Shall then a man suppose, that any one, in opposition to the Judge, can hope to avail for the universal remission and condonation of offences, or shelter others, when he has not gained his own vindication? The Martyrs direct that something should be done; but if just, if licit, if nothing is to be done by God's Priest in disobedience to the Lord Himself, if he who grants be accordant and ready, and he who asks confine himself within limit of duty. The Martyrs direct that something should be done; but if the things which they claim are not certified in the law of the Lord, we have first to learn that they gain of God what they ask for, and then we must do what they direct. Man may undertake promises, but it remains to appear that the divine majesty consents to grant them. Moses prayed for the sins of the people, yet neither when he asked pardon for the sinners did he obtain it. (*I pray Thee,*) said he, *O Lord, this people have sinned a great sin, and have made them gods of gold. Yet now if Thou wilt forgive their sin, forgive it; but if not, blot me out of the book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book.* That friend of God, he who spake often with the Lord face to face, could not gain what he asked, nor appease by his entreaty the offended wrath of God. God approves and distinguishes Jeremiah, saying, *Before*

ara. Rev. 6, 10.

Exod. 32, 31.

Jerem. 1, 5.

Communion, though his full term of Penance was not quite expired. And so far their petition was commonly accepted. But these crafty men, for a little underhand gain, had got a trick to desire the Martyrs to intercede for such as had done little or no penance; nay, they abused their privilege so far, as peremptorily to request the admission of such, without any previous examination of their merits. And sometimes they requested the Bishop not only to admit such a penitent, but all that belonged to him; which was a very uncertain and blind sort of petition, and created great envy to the Bishop, when perhaps twenty or thirty, or a greater number, of nameless persons were included in one libel, and the Bishop was forced to do a very ungrateful office, and deny them altogether." Bingh. Antiqu. xvi. 3. §. 4. vid. S. Cyprian's Epistles.

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Jer. 7, 16. *Pray not thou for this people, neither lift up cry nor prayer for them, for I will not hear them in the time wherein they call on Me, in the time of their affliction.* Was any more righteous than Noah, who when the earth was filled with wickedness, was alone found righteous in the world? Any nobler than Daniel? Any, for endurance of Martyrdom, more strong in the strength of faith, or in God's favour more abounding? who so often fought and conquered, conquered and lived on. Was any than Job in good deeds more ready, in temptation more strong, in suffering more patient, more submissive in his fear, or more genuine in his faith? Yet God said, that even if these should entreat, He would refuse their intercession. When the Prophet Ezekiel made entreaty for the

Ezek. 14, 13. offence of the people, *Whatsoever land,* said He, *shall sin against Me, by trespassing grievously, I will stretch out Mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it. Though these three men, Noah, Daniel, and Job were in it, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.* Not all therefore that is asked, is in the anticipation of the asker, but in the disposal of the giver; neither can human counsel possess or assume to itself any thing, unless the divine pleasure consent to it.

Luke 12, 8. 13. In the Gospel the Lord thus speaks; *Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven. But he that denieth Me, I also will deny him.* If him that denies He denies not, then too He confesses not him that confesses. The Gospel cannot hold in one part, and fail in the other. Either both parts must abide, or both lose the force of truth. If they who deny are not answerable for their sin, neither will they who confess receive the reward of virtue. For if faith by conquer-

perfidia. ing gains a crown, faithlessness by being conquered must suffer the penalty. The Martyrs then can give no help at all, if the Gospel covenant can be broken; if it cannot, they can

do nought against the Gospel, who become martyrs of the Gospel. Let no one, dearest brethren, let no one obscure the dignity of Martyrs, or spoil their honours and crowns. Their unruined faith abides in strength; he never can either say or do any thing against Christ, whose hope, whose faith, whose virtue, whose glory, is all in Him. They who have themselves fulfilled God's will, can give no authority to Bishops for disobeying it. Is any man greater than God, or merciful beyond the compass of Divine lovingkindness, that he should wish that undone, which God has permitted; or as if God had not sufficient power for the protection of His own Church, imagine that himself is able to supply our safety? Or, belike, these things have been carried on, without God's cognizance, and the condition of things wrought apart from His permission, whereas holy Scripture teaches those who are unteachable, and reminds those who remember not, by saying, *Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord against whom they sinned, and would not walk in His ways, neither were obedient unto His law? Therefore He hath poured upon them the fury of His anger.* And elsewhere it testifies and says, *Is the Lord's hand shortened, that it cannot save? or His ear heavy that it cannot hear? But your iniquities have separated between you and your God, and because of your sins He hath hid His face from you, that He may not have mercy.* Let us rather be reckoning back our offences, recounting our past conduct and the secrets of the heart, and weighing the deserts of our conscience. Let it find its way into our mind, that we have not been walking in the ways of the Lord, that we have cast aside the law of God and had no wish to keep His saving precepts and counsels.

Is. 42, 24.

Is. 59, 1.

merita.

14. What favourable esteem can be had, what fear or what faith can you ascribe to one, whom terror availed not to mend, or persecution itself to alter? That high and stiff neck, is unbent even by its fall; and that swelling and proud heart, is unbroken even after it is overcome. The fallen and wounded raises threats against the upright and sound; and is impiously wrathful against the Priests, because he is not permitted at once, to take the Lord's body in his defiled hands, and drink the Lord's blood with his polluted mouth. And, O thou far-frantic madman, thou art wrathful at him, who

TREAT. VI. is trying to turn away God's wrath from you; threatening him who is entreating the Lord's mercy in your behalf, who feels your wound, which you do not feel yourself, and pours these tears for you, which you perhaps are never pouring. You yet further load and heighten your offence; and think you, while in strife with the Rulers and Priests of God, that the Lord can be at peace with you?

15. Give audience rather, and yield submission to what we say. Why are your ears deaf, that they hear not the saving precepts which we apply? Why your eyes blind, that they see not that path of repentance to which we point? Why is the mind stricken and estranged, that it understands not the lively remedies which from the Holy Scriptures we both learn and teach? If however the things to come fail of a hold on the belief of some, at least let dread of the present reach them. Those who were guilty of recantation, what penalties have we seen come on them, what a miserable issue have we deplored in them! Not even here can they escape punishment, though the day of punishment is still future. Meanwhile punishment comes on some, that the rest may be corrected; the sufferings of a few are an example to all. One of those who went up to the Capitol of choice to make denial, so soon as he had denied Christ, fell dumb. The punishment began there, where began the crime; nor could he petition, who had no words to ask mercy withal. Another, who was in the baths, (for this was wanting to her offence and its miseries, that having lost the grace of the Laver of life, she must forthwith go to the baths,) there unclean as she was, being by an unclean spirit seized, she tore with her teeth that tongue, which had been occupied whether in wicked eating, or wicked speech. After the unhallowed food had been swallowed, the mouth did frantic destruction on itself. She did execution on her own person, and continued alive not long, for she was seized with internal bodily torture, and expired.

16. Listen to an event that took place in my own presence, and on my own testimony. Some parents who made their escape, in the thoughtlessness of terror left behind them at nurse an infant daughter, whom the nurse finding in her hands gave over to the magistrates. Unable through its tender years to

eat flesh, they gave it, before an Idol to which the crowd assembled, bread mingled with some wine, which however was remains of that which had been used in the soul-slaughter of perishing Christians. The mother afterwards got back her child; but the infant was as unable to express and make known the act that had been committed, as she had before been to understand or to prevent it. Through ignorance therefore it arose, that, when we were sacrificing, the mother brought it in with her. The child however, mixed with the holy congregation, could not bear our prayers and worship; it was at one moment convulsed with weeping, then became tossed like a wave by throbs of feeling, and the babe's soul, while yet in the tender days, confessed a consciousness of what had happened with what signs it could, as if forced to do so by a torturer. When, however, after the solemnities were complete, the Deacon began to offer the Cup to those who were there, and in the course of their receiving, its turn came[k], the little child turned its face away, under the instinct of God's majesty, compressed its lips in resistance, and refused the cup. The Deacon however persevered, and forced upon her, against her will, of the Sacrament of the Cup. There followed a sobbing and vomiting. The Eucharist was not able to remain in a body and mouth that had been polluted. The draught which had been consecrated in the Blood of the Lord, made its way from a body which had been desecrated. So great is the power of the Lord, so great the majesty. The secrets of the darkness are laid open under His light, and God's Priest could not be deceived in crimes however hidden. Thus much concerning an infant, which had not the age to make known a crime which was committed on her by the act of others. Another however, advanced in life, and of maturer years, who secretly introduced herself while we were sacrificing, seeking bread found a

[k] Infant Communion, whether of the cup only or in both kinds, seems to have been the usage of the Latin Church up to the time of the Hildebrandine Popes. It was formally abolished by the Council of Trent, to whose decision in this point we practically assent. The evidence of its antiquity in the Greek Church is scanty, but it is rigidly observed in it at this day in both kinds, as among Armenians, Jacobites, Abyssinians, and other oriental communities. This is not the place to say more on the subject, which will be found discussed, among other works, in Bingham, Antiq. xv. 4. §. 7. Zorn. Euchar. Infant. Garner in Mar. Mercat. vol. i. p. 79. Suicer Thesaur. v. σύναξις, and Taylor, Worthy Comm. iii. 2.

Treat. VI. sword, and as if she had admitted some deadly poison into the mouth and body, was presently seized with a fit of agony and frenzy: smitten no more by persecution, but by her guilt, quivering and trembling she fell to the ground. The offence, secreted in her conscience, was not long unpunished or concealed; though she had deceived man, the retribution of God found her. When another person endeavoured with arcam. desecrated hands to open her ark, in which was the Holy Thing of the Lord, by fire rising from within was she frighted off from daring to touch it. Another person also, who adventured secretly, after having defiled himself, when the Sacrifice was celebrated by the Priest, to accept his portion with the rest, was disabled from eating or handling the Holy Thing of the Lord; on opening his hands, he found that they contained a cinder[l]. Thus, by the instance of one, it was shewn that the Lord withdraws when He is denied, and that what unfit persons receive cannot profit them unto salvation, since the saving grace turns into ashes, when holiness departs. How many are there every day, who, omitting repentance, and making no confession of their guilt, are filled with unclean spirits! How many are shook by a heat of madness, to all loss of sense and understanding! Needless is it to go through their separate ends, since through the multiform ruins of the world the penalties of sin are as various, as the multitude of sinners is large. Let each person consider, not what another may have suffered, but what himself ought to suffer. And let him not think he has escaped, if his punishment be suspended for a season, since that man has the more to fear, whom the wrath of God his Judge reserves unto itself.

17. Neither let those persons indulge themselves with release from repentance, who not having indeed tainted their hands with the impious sacrifices, have still polluted their conscience by accepting Certificates[m]. That profession

[l] The usage of private persons taking the Eucharist home with them from Church was continued more or less till the eighth century. Bingham says that it was the doctrine of Transubstantiation which put an end to it. Antiq. xv. 4. §. 13.

[m] Libellis. Such Christians in the persecution as found means of escape either by bribing the magistrate, and procuring others to personate them, to obtain certificates of having sacrificed, though they had not, were called Libellatici.

of recanting is the witness of a Christian, disowning what he is. He does in profession, what another has done in reality; and while it is written, *Ye cannot serve two masters*, he has been serving the master on earth, in obeying his edict; followed the will of man more than of God. Let him consider whether the avowal of a man's actual commission of the act, is attended with either less scandal among others, or less guilt. God however his Judge it will be impossible to evade and escape, since the Holy Spirit says in the Psalms, *Thine eyes beheld me being imperfect:* and again, *Man seeth the outward appearance, but God seeth the heart.* The Lord also provides knowledge and instruction, saying, *All the Churches shall know, that I am He which searcheth the reins and hearts.* He perceives the things that are hidden, and considers those that are secret and concealed. None can escape the eye of God, who saith, *Am I a God at hand, and not a God far off? Can any hide himself in secret places, that I shall not see him? Do not I fill heaven and earth?* He perceives the heart and mind of every person, and He will judge not only our actions, but also our words and thoughts; He searches the minds and intents of all, while yet they lie shut up in the hidden places of the heart.

Mat. 6, 24. Ps. 139, 16. 1 Sam. 16, 7. Rev. 2, 23. Jer. 23, 23.

18. And further, how much better is their faith, and more wise their fear, who with no crime fastened on them of sacrifice, or of accepting a Certificate, yet because they have only had thought thereof, sorrowingly and honestly own thus much before the Priests of God, yield up the confession of their conscience, put from them the load of the soul, and seek out a wholesome medicine even for light and little wounds; knowing that it is written, *God is not mocked.* Mocked and deceived God cannot be, nor sported with by artifice of cunning; he only sins the worse, who judging of God by man, thinks that he escapes the penalty of sin, because his sin was not openly committed. Christ in His teaching says, *Whosoever shall be ashamed of Me, of him shall the Son of Man be ashamed.* Does he think himself a Christian, who is ashamed or afraid to be one? How can that man be joined with Christ, who is affected by either disgrace or danger in belonging to Him? Certainly the sin

Gal. 6, 7. Mark 8, 38.

Tract. VI. is lessened, by his never having been before the idols, never having profaned the sanctity of the faith before the eyes of a collected and insulting populace, never polluting his hands with the deadly sacrifices, or defiling his mouth with the impious food. This so far avails him, that his sin is a less one, not that he has a guiltless conscience. It is easier for him to attain to remission of his offence; but he is not unchargeable with guilt. And let him not be backward in the act of repentance, and in entreating mercy of the Lord, lest what is less in the nature of his offence, should be more than made up, by his neglecting to make his peace for it.

satisfactione.

19. I entreat you, most dear brethren, let each confess his sin, while the sinner is yet among the living, while his confession can be accepted, while the satisfaction and remission wrought by the Priests are pleasing before the Lord. Let us turn to the Lord with the whole heart; and call down the mercy of God, by expressing repentance for our offence by genuine grief. Before Him let the soul be laid prostrate, with Him let our sadness gain peace, on Him all our hope be leant. How we ought to entreat, Himself teaches us. *Turn ye,* saith He, *unto Me, with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments.* To the Lord let us return with all our heart. Let us appease His wrath and displeasure, with fastings, with weepings, with mournings, as Himself teaches. Are we to think that he makes lamentation with his whole heart, with fasting, weeping, mourning, who from the first day of his sin, resorts daily to the promiscuous Baths, who fattening on rich repasts, and swoln with more abundant dainties, respires the unwholesome relics of yesterday, and never gives share of his meat and drink for the necessity of the poor? Moving with gay and pleasant step, wherein does he weep over his ruin? And while it is written, *Ye shall not mar the figure of your beard,* he plucks out his beard, and dresses his hair. Does he care to please others, who displeases God? Or is she weeping and lamenting, who can find leisure to enrobe herself in precious raiment, without considering that robe of Christ which she has lost, and to take to her costly ornaments, and elaborate necklaces, never weeping at the forfeiture of her divine and heavenly adorning? Naked thou art,

in sæculo.

Joel 2, 12.

cum feminis.

Lev. 19, 27.

though garbed in foreign draperies and silken robes. Studded with gold, and pearls, and gems, still thou art unsightly, if Christ's beauty is wanting. Now at least desist, in this time for sorrow, thou who stainest thy hair, and thou who edgest the eyes with a painted line of black, now at least wash thy eyes clean with tears. If thou hadst lost any friend thou lovest, parted away by death, thou wouldest groan in sadness and weep, and with disordered countenance, altered dress, hair neglected, gloomy looks, and dejected visage, wouldest express the indications of sorrow. It is thy own soul, wretched woman, that thou hast lost; the spiritual life gone, thou for a while leadest on a life of thy own, and movest about, wearing thy death upon thee; yet there is no bitter mourning, no groaning continual, thou dost not withdraw away, either from shame for thy guilt, or to prolong thy lamentation. Lo, wounds of sin more deep, and increased delinquency; to offend, nor do amends, to have fallen from duty, and not lament thy fall. Ananias, Azarias, and Misael, the illustrious and noble children, refrained not from confession[a] before God, even amid the flames and heat of the fiery furnace. Though having a good conscience, and with acceptance oftentimes acquired before the Lord, by submission of faith and fear, yet ceased they not to keep hold of their humility, and make amends to the Lord, even amidst the martyr glories of their high deeds. Divine Scripture saith, *Azarias stood up, and prayed, and opening his mouth made confession before God, together with his companions, in the midst of the fire.* Daniel also, after the multiplied grace of his faith and innocence, after the good pleasure of the Lord oftentimes shewn toward his virtues and praises, still endeavours to gain His acceptance by fasting, enwraps himself in sackcloth and ashes, sorrowfully making his confession, and saying, *O Lord God, great and strong and dreadful, keeping Thy covenant and mercy to them that love Thee, and to them that keep Thy commandments; we have sinned, and have committed iniquity, and have done wickedly, and have transgressed, and departed from Thy precepts and from Thy judgments; neither have we hearkened to the words of Thy servants the prophets, which they spake in Thy name, to our*

exomologesin.

Domi-num pro-meriti.

Song of Three Children v. 2.

Dan. 9, 4.

[a] Vid. note on Tr. St. Cyril, Cat. ii. 15.

Treat. VI. *kings and all the nations and all the land. O Lord, righteousness belongeth unto Thee, but unto us confusion.* These things did men, meek, simple, and innocent, in gaining acceptance of the majesty of God; yet now those who have denied the Lord, draw back from seeking peace, and entreating Him.

20. I beseech you, brethren, give way to wholesome remedies, and obey better counsels; join your tears with ours, and to our sighs add your own. We entreat you to make us able to entreat God for you; we first turn those prayers to yourselves, wherewith we would implore God's pity in your behalf. Perform a full repentance, prove the sorrow of a mind that grieves and laments. And yield not to that unwise error or vacant senselessness of some, who, when involved in so deep a crime, are stricken with blindness of mind, that they can neither understand their sins, nor lament them. This is the greater plague of a wrathful Is. 29. 10. God; as it is written, *God gave them a spirit of deadness;* 2 Thess. 2, 10. and again, *They received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.* Pleasing themselves in unrighteousness, mad in the bewilderment of a deadened mind, they contemn the precepts of the Lord, neglect the remedy of their wound, and refuse to repent; unwise before they sinned, and obstinate after, neither firm then, nor bending now. When they ought to have stood they fell; when they ought to fall, and prostrate themselves before God, they think they remain erect. They have made a peace of their own, when none hath given it. Seduced by false promises, and joined with the apostate and perfidious, they embrace error in place of truth. They hold valid a communion granted by men themselves excommunicate; believing man in God's despite, while they would not believe God in the despite of man. Avoid such men as much as you can, withdraw with a wholesome caution from those who allow of their pernicious contact. Their 2 Tim. 2, 17. *word doth eat as doth a cancer,* their talk gains ground like a pestilence, their harmful and poisoned persuasion deals greater death than persecution itself. After persecution

repentance may find place, and make satisfaction; but they who remove repentance for a sin, shut up the way to satisfaction. Thus comes it, that while by the hardihood of some men a false safety is either promised, or believed in, the hope of real safety is taken away.

21. But you, dearest brethren, who have a ready fear to God-ward, and whose mind, even amid its fall, is conscious of its misery, do you in penitence and sorrow gain knowledge of your sins, recognize the deep charge upon your conscience, open the eyes of the heart to an intelligence of your offence, not despairing of the Lord's mercy, yet neither making claim at once for His pardon. God, as with the affection of a father He is ever indulgent and kind, so with the majesty of a judge is He dreadful. As we have sinned greatly, let us weep greatly. For a deep wound diligent and long tending must not be wanting; the repentance must not fall short of the offence. Think you that the Lord can quickly be appeased, when you have with perfidious words denied Him, preferred your earthly wealth to Him, and defiled His temple by your profane pollution? Think you He can easily pity you, whom you have been disowning? Men must pray and entreat with increased continuance, pass the day in mourning, spend nights in vigils and weeping, employ their whole time in tears and lamentations, lie stretched on the ground, prostrate themselves amongst ashes, sackcloth, and dust, after Christ's raiment lost wish for no garment beside, after the Devil's feast, of choice must fast, give themselves to righteous works whereby sins are cleansed, apply themselves to frequent almsgiving, whereby souls are freed from death.

22. What the adversary was taking from you, let Christ receive: these possessions ought no longer either to be kept or cared for, through which a man has been deceived and overcome. Wealth ought to be avoided as an enemy, fled from as a robber, dreaded by those who possess it, like a sword and like poison. Herein only let your remainder of it yield service, for redeeming your offence and sin. Let charitable works be exercised at once and largely; every thought be called forth toward the healing of your wound; and our wealth and possessions set out as a loan, with that Lord who operatio.

Treat. VI. will judge us. Thus under the Apostles had faith its strength; thus the first company of believers kept Christ's commandments. They were ready, they were liberal, they gave their all for distribution by the Apostles, yet had they not such sins as these to redeem. If any man offer prayer with his whole heart, if he groan in the true misery and tears of repentance, if by a continuance of good works he bend the Lord to a pardon of his sin, He who in these words expressed His tender mercy, may shew mercy to such a man; *When you turn and lament, then shall you be saved, and know where you have been.* And again, *I have no pleasure in the death of the wicked, saith the Lord, but that he turn from his way and live.* And the Prophet Joel declares the graciousness of the Lord, by the Lord's own word, *Turn ye,* saith he, *to the Lord your God, for He is merciful and gracious, slow to anger and of great mercy, and repenteth Him toward the evil which He hath inflicted.* He can shew indulgence, He can repent of His purpose. To the man who is penitent, who does good works, who entreats, He can graciously give pardon, He can impute whatever for such an one Martyrs may pray, and Priests perform. Or, if any one move Him yet further by his own satisfaction, if he appease His wrath, the displeasure of an angered God, by worthy supplication, He grants weapons again, wherewith the conquered may be armed, recruits and invigorates that strength, whereby his refreshed faith may be quickened. The warrior will return to his warfare, will renew the fight, will challenge the enemy, by his sufferings only made stronger for the conflict. He who has thus made satisfaction to God, who through repentance for what he has done, through shame for his sin, has gained to himself an increase both of virtue and faith from the very suffering which his fall occasions, heard and helped by the Lord will bring gladness to the Church, whom he had lately grieved, and purchase, not only God's pardon now, but a crown also.

Is. 30. 51.

Ezek. 33, 11. 18, 32.

Joel 2, 13.

TREATISE VII.

ON THE LORD'S PRAYER.

[This Treatise seems to have been written A. D. 252. It is many times quoted by S. Austin in his Treatise against the Pelagians, in proof that all moral good in man is from God's supernatural grace.]

THE Gospel precepts, most dear brethren, are none other than directions from God; foundations whereon hope is built up, stays whereby faith is stablished, nurture for the heart's comforting, rudders to direct us on our way, and safeguards for the obtaining of salvation; which, ruling the docile minds of believers upon earth, do guide them to the heavenly kingdom. Many things indeed God willed should be said and made known by His servants the Prophets; but how far greater are those, which the Son speaks, which the Word of God, who was in the Prophets, testifies with His own voice, no longer charging that the way should be prepared for Him to come, but Himself coming, and opening and shewing us a way; that we, who before were wandering in the shadows of death, unknowing and blind, might, illumined by the light of Grace, keep to the way of life under the Lord for our guide and ruler; who amongst His other saving instructions and divine lessons, wherewith He counsels for His people unto salvation, did Himself also give a form of praying, and Himself advise and instruct us, what we ought to pray for. He who gave to us to live, taught us also to pray, through no other bounty than that by which He hath condescended to give and grant all things beside; to the end that speaking unto the Father in the prayer and petition Sermo.

Treat. VII. which the Son hath taught, we may receive a readier hearing. Having already foresaid that the hour was coming, *when the true worshippers should worship the Father in spirit and in truth*, He now fulfilled what He had promised, that we who, through the sanctification He gives, have been receivers of spirit and truth, may, by the teaching which He spoke, pray truly and spiritually. More spiritual what prayer can be, than that which was given us by Christ, by whom also the Holy Spirit was sent to us? or what prayer more true, in the presence of the Father, than that which the Son, who is Truth, delivered from His own mouth? Hence it is not ignorance only, but a sin, to pray otherwise than He hath taught, since Himself has ruled and spoken, *Ye reject the commandment of God, that ye may keep your own tradition.* Let us pray then, dearest brethren, as God the Preceptor taught us. It is praying like friends and familiars, to offer up to God of His own, to mount unto God's hearing with the petitioning of Christ. Let the Father recognize the Son's words, when we offer up our prayer; let Him who dwells in our breast, dwell also in our voice; and seeing we have Him, when we sin, for *an Advocate with the Father*, let us put forward the words of our Advocate, when as sinners we make petition for our offences. As He has said, *whatsoever we shall ask of the Father in His Name, He will give us*, how much more effectually do we obtain what we ask in Christ's Name, if we ask for it in His own words?

John 4, 23.

Mark 7, 9.

1 John 2, 1.

John 16, 23.

2. Our words however and entreatings, when we pray, must be under rule. They must have quietness and modesty in them. We must consider that we stand in God's presence. The carriage of body and the measure of voice, must find acceptance with the Eye divine. As the man who has no shame will lift aloft his voice in clamour, so not less will it belong to one of modest character, to use a measure in praying. Moreover the Lord has bade us in His instructions to pray secretly, in remote and withdrawn places, and even in our chambers, as best suited to faith; that we may be assured that God, who is present every where, hears and sees all, and in the fulness of His Majesty penetrates even concealed and hidden places; as it is written, *I am a God at hand, and not a God far off. If a man shall hide himself in*

Jer. 23, 23. 24.

secret places, shall I not then see him? Do not I fill heaven and earth? And again, *The eyes of the Lord are in every place, beholding the evil and the good.* And when we come together into one place with the brethren, and celebrate divine sacrifices with the Priest of God, we ought to give regard to a modest and disciplined feeling, not lifting our prayers abroad in disorderly tones of speech, nor tossing in a tumult of words a petition that should be commended with modesty to God, for God listens to the heart, not the voice. He needs no loud words to remind Him, who sees the thoughts of men, as the Lord shews us when He says, *Why think ye evil in your hearts?* And in another place, *And all the Churches shall know that I am He that searcheth the hearts and reins.* Hannah, who in the first book of Kings contains a type of the Church, was faithful and obedient herein; making her prayer to the Lord, not with clamorous entreating, but silently and modestly within the hidden depth of her breast. She spoke with hidden prayer, but with faith manifest; not with her voice, but with her heart she spoke, because she knew that God so hears; and she gained her petition effectually, because she asked it faithfully. Divine Scripture declares this, thus speaking; *She spake in her heart, and her lips moved, and her voice was not heard; and God did hear her.* We read likewise in the Psalms: *Commune in your hearts and upon your beds, and be pierced.* By Jeremiah likewise the Holy Spirit suggests the same things, and teaches us, saying, *In the heart, O God, we ought to worship Thee.* Let a worshipper, dearest brethren, be not ignorant how the Publican prayed with the Pharisee in the Temple; not with the presumption to lift up his eyes to heaven, nor having confidence to upraise his hands; but striking upon his breast, and giving testimony of the sins enclosed within, he implored help from the divine mercy; and while the Pharisee was satisfied with himself, this man, thus asking, obtained rather to be sanctified, who placed the hope of salvation not in a reliance on his own innocence, for no man is innocent, but humbly prayed with a confession of his sins, and praying was heard of Him, who pardons the humble. These things the Lord in His Gospel thus puts forth and declares; *Two men went up into the Temple to pray; the one a Pharisee, and the other a publican.*

Prov. 15, 3.

Mat. 9, 4. Rev. 2, 23.

1 Sam. 1, 13.

Ps. 4, 4.

Baruch 6, 6.

meruit.

Luke 18, 10.

Treat. VII. *The Pharisee stood, and prayed thus with himself; God, I thank Thee that I am not as other men are, unjust, extortioners, adulterers, even as this publican. I fast twice in the week, I give tithes of all that I possess. But the publican stood afar off, and would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I say unto you, this man went down to his house justified rather than the Pharisee; for every one that exalteth himself shall be abased, and whosoever humbleth himself shall be exalted.*

3. These things, dearest brethren, learning from the sacred lesson, when we understand how to betake ourselves unto prayer, next let us understand from the Lord's teaching, what prayer we ought to make. *After this manner*, He saith, *pray ye.*

Mat.6,9.

OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME; THY WILL BE DONE AS IN HEAVEN SO IN EARTH: GIVE US THIS DAY OUR DAILY BREAD, AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS; AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. AMEN.

4. First of all the Teacher of peace and Master of unity, would not have men pray singly and severally, since, when any prays, he is not to pray for himself only. For we say not, 'My Father, which art in heaven;' nor 'Give me this day my bread;' nor does each individual pray that his own debt only should be forgiven, or ask for himself alone, not to be led into temptation, or to be delivered from evil. Our prayer is general and for all; and when we pray, we pray not for one person but for us all, because we all are one. God, the Master of peace and concord, so willed that one should pray for all, according as Himself in one did bear us all. This rule of prayer the Three Children shut up in the fiery furnace kept, being in unison in prayer, and being concordant in an agreement of spirit. The authority of Divine Scripture declares this, and in teaching how such persons prayed, it gives an example which we ought to imitate in our prayers, in order that we may become like them. *Then the three*, it says, *as out of one mouth, sang an hymn, and blessed the Lord.* They spake as out of one mouth, though Christ had not yet taught them to pray.

Song of Three Children v. 28.

Hence in prayer their words were availing and effectual, because the Lord was gained by peaceable and simple and spiritual praying. It was thus too that we find the Apostles and disciples prayed, after the Ascension of the Lord; *They all,* we are told, *continued with one accord in prayer with the women, and Mary the Mother of Jesus, and His brethren.* They continued with one accord in prayer, manifesting at the same time the instancy of their praying, and the agreement. Because God *who maketh men to be of one mind in an house,* admits into the house divine and eternal those only among whom is unanimous prayer.

Acts 1, 14.

Ps. 68, 6.

5. What sacraments, dearest brethren, are those of the Lord's Prayer! How numerous! how weighty! gathered up in few words, but with such wealth of spiritual virtue, that not any thing, for prayer and petition of ours, is left unincluded in this comprehension of heavenly doctrine. *After this manner,* He saith, *pray ye: Our Father, which art in heaven.* The new man, born again, and restored to his God by His grace, first of all says, "Father," because he has now become a son. *He came,* He tells us, *to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His Name.* He then who has believed in His Name, and is become a son of God, ought from hence to make beginning both of thanksgiving, and of avowing himself God's son, when he speaks of God as his Father in heaven; and of testifying his renunciation of an earthly and fleshly father, and his recognizing and beginning to have one Father only, which is in heaven: according as it is written, *They who say unto their father and to their mother, I have not known thee, and who have not acknowledged their own children, these have observed Thy word, and kept Thy covenant.* The Lord likewise in the Gospel commands us, not to name us *a Father who is on earth, because to us is one Father, which is in heaven.* And to the disciple who made mention of his dead father, He gave answer, *Let the dead bury their dead;* for he had spoken of his father as being dead, while the Father of believers is living.

John 1, 11.

Deut. 33, 9.

Mat. 23, 9.

Mat. 8, 22.

6. Neither, dearest brethren, have we only to consider and observe, that we speak of One in heaven as a Father, but we

Treat. VII. go further, and say, *Our Father*,—Father, that is, of those who believe, of those who being sanctified by Him and made again by a nativity of spiritual grace, have begun to be the sons of God. This expression does also apply reproof and condemnation to the Jews, who not only unbelievingly despised Christ, foretold to them by the Prophets, and first sent to themselves, but also cruelly slew Him. They can no more call God their Father, for the Lord confounds and convicts them, saying, *Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.* And by Isaiah the Prophet, God speaks forth in His wrath; *I have nourished and brought up children, but they have despised Me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: ye have forsaken the Lord, ye have provoked the Holy One of Israel to anger.* In condemnation of them, we Christians, when we pray, say, *Our Father*, because He has begun to be ours, and no longer belongs to the Jews, who have forsaken Him. A sinful people cannot be a son; but they to whom remission of sins is given, to them is given the name of sons, and to them eternity is promised in the words of the Lord Himself; *Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever, but the Son abideth for ever.* What indulgence is it of the Lord, what exuberance of condescension and goodness towards us, to permit us when praying in God's presence to address ourselves to God as a Father, and name ourselves sons of God, even as Christ is Son of God!—a name, which none of us in prayer would have dared to reach unto, had not He Himself allowed us thus to pray. We should therefore, dearest brethren, recollect and feel, that when we call God a Father, we ought to act like sons of God, and if we have a comfort in regarding Him as our Father, let us cause that He may be comforted in us. Let us so walk, as the Temples of God, that it may be known that God dwelleth in us. Let our conduct not fall away from the Spirit, but let us, who have begun to be spiritual and heavenly, have only spiritual and heavenly thoughts and actions, for the

John 8, 44.

Is. 1, 3.

John 8, 34.

Lord God Himself hath said, *They that honour Me, I will honour; and he that despiseth Me, shall be despised.* The blessed Apostle has likewise in his Epistle set forth: *Ye are not your own, with a great price ye are bought. Glorify and possess God in your body.*

1 Sam. 2, 30.

1 Cor. 6, 20. portate Deum. Vulg.

7. After this we say, *Hallowed be Thy Name*; not as wishing for God to be made holy by our prayers, but asking of Him, for His Name to be kept holy in us. By whom indeed could God be sanctified, who Himself sanctifies? But seeing He has Himself said, *Be ye holy, for I also am holy*, it is this that we ask and request, that we who have been sanctified in Baptism, may persevere such as we have begun. For this we daily make petition: since we need a daily sanctification, in order that we, who sin day by day, may cleanse afresh our offences by a continual sanctification. What that sanctification is, which God's good pleasure confers on us, the Apostle in these words expresses: *Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are justified, but ye are sanctified, in the Name of our Lord Jesus Christ, and by the Spirit of our God.* He says that we are sanctified in the Name of our Lord Jesus Christ, and by the Spirit of our God. We pray that this sanctification may remain in us: and as our Lord and Judge warns the man to whom He had given healing and fresh life, to sin no more lest a worse thing should come upon him, we make petition with continual prayers, by day and by night we make our request, that the sanctification and renewed life, which is obtained from God's grace, may be preserved by His protection.

Lev. 20, 7.

1 Cor. 6, 9.

8. It follows in our Prayer, *Thy kingdom come.* We here entreat, that the kingdom of God may be manifested unto us, in the same way that we ask that His Name may be hallowed in us. For when is God's kingdom not? or when begins with Him, that which both ever has been, and will be ever? We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the Blood and passion of Christ; that we who have continued His subjects in the life below, may afterward reign in Christ's kingdom,

Tract. VII. Mat. 25, 34. according to His own promise and word: *Come, ye blessed of My Father, inherit the kingdom prepared for you, from the beginning of the world.* The kingdom of God, dearest brethren, may stand for Christ Himself, whom we day by day wish to come, and for whose advent we pray, that it be quickly manifested to us. As He is our Resurrection, because in Him we rise again; so may He be called the kingdom of God, because we are to reign in Him. Rightly we ask for God's kingdom, that is, for the heavenly, because there is a kingdom of this earth beside. He, however, who has renounced the world, is superior to its honours and its kingdom; and hence he who dedicates himself to God and to Christ, longs not for the kingdom of earth, but for the kingdom of heaven. Need have we of continual supplication and prayer, that we perish not from the heavenly kingdom, as the Jews perished to whom it had aforetime been promised, as the Lord has Mat. 8, 11. taught and assured us; *Many*, saith He, *shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth.* He shews that the Jews were children of the kingdom before, so long as they held on to be God's children; but when they lost their concern in the Name of Father, they lost that in the kingdom also. Thus Christians being now admitted to address God in prayer as our Father, make petition also that His kingdom may come to us.

9. We further go on to say, *Thy will be done, as in heaven so in earth:* not in order that God may do His own will, but that we may be enabled to do what He wills should be done by us. For who resists God, so that He cannot do His own will? Yet since we are resisted by the Devil, so that our disposition and conduct does less submit itself to God in all points, we pray and desire, that the will of God may be done in us; and that it may be done in us, we stand in need of that will, that is, of God's aid and protection; for no man is strong by his own strength, but is safe in the indulgence and pity of God. Furthermore the Lord, manifesting the infirmity of that hominis. human nature which He bare, says, *Father, if it be possible,* Mat 26, 39. *let this cup pass from Me;* and yielding to His Disciples

the example of doing not their own will but that of God, He added, *Yet not My will but Thine be done.* And in another place He says, *I came down from heaven, not to do My own will, but the will of Him that sent Me.* If then the Son was obedient, in doing His Father's will, how much more ought the servant to be obedient, in doing the will of his Lord; even as John also in his Epistle thus exhorts and instructs us; *Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, is lust of the flesh, and lust of the eyes, and pride of life, which is not of the Father, but is of the lust of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God, abideth for ever, like as God also abideth for ever.* Would we abide eternally, we must do the will of God, who is eternal.

John 6, 38.

1 John 2, 15.

10. The will of God, is what Christ has done and taught: it is humility in conduct, it is stedfastness in faith, scrupulousness in our words, rectitude in our deeds, mercy in our works, governance in our habits; it is innocence of injuriousness, and patience under it, preserving peace with the Brethren, loving God with all our heart, loving Him as our Father, and fearing Him as our God; accounting Christ before all things, because He accounted nothing before us, clinging inseparably to His love, being stationed with fortitude and faith at His Cross, and when the battle comes for His Name and honour, maintaining in words that constancy which makes confession, in torture that confidence which joins battle, and in death that patience which receives the crown. This it is, to endeavour to be coheir with Christ; this it is to perform the commandment of God, and fulfil the will of the Father.

adimplere.

11. It is our prayer, that the will of God may be done, both *in heaven*, and *in earth;* each of which bears toward the accomplishment of our health and salvation. Having a body from the earth, and a spirit from heaven, we are both earth and heaven; in both, that is, both in body and spirit, we pray that God's will may be done. Flesh and spirit have a strife between them, a daily encounter from their mutual quarrel, so that we cannot do the things that we would,

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because the spirit seeks things heavenly and divine, the flesh desires things earthly and temporal. Hence it is our earnest prayer, that, by God's help and aid, a peace may be established between these two, that by the doing of God's will, both in the spirit and flesh, that soul may be preserved which has been born again through Him. This the Apostle Paul in distinct and manifest words sets forth; *The flesh*, saith he, *lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would. Now the works of the flesh are manifest, which are these, adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, murders, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, magnanimity, goodness, faith, kindness, continence, chastity.* For this cause we make it our daily, yea, our unceasing petition, that God's will in us may be done, both in heaven and earth; for this is the will of God, that the earthly should give way to the heavenly, that spiritual and divine things should become supreme.

Gal. 5, 17.

12. It may moreover be thus understood, dearest brethren, that as the Lord commands and admonishes us, to love even our enemies, and to pray too for those who persecute us, we should make petition for those who still are *earth*, who have not yet begun to be heavenly, that in their instance also that will of God may be done, which Christ fulfilled, in the saving and renewing of man's nature. For as the Disciples are called by Him no longer earth, but the *salt of the earth*, and the Apostle says that the *first man* is from the dust of *the earth*, but the *second from heaven*; agreeably hereto do we, who ought to be like God our Father, who *makes His sun to rise on the good and on the evil, and sends rain on the just and on the unjust*, so frame our prayer and petition by the admonition of Christ, as to make entreaty for the salvation of all; that as in heaven, that is in us, through our faith God's will has been done, so that we are of heaven; so in earth, that is in unbelievers, God's will may be done, so that those who

homi-nem.

Mat. 5, 13.

1 Cor. 15, 47.

Mat. 5, 45.

are yet of earth under the first birth, may become of heaven by being *born of water and of the Spirit.* John 3, 5.

13. As the prayer proceeds we offer request and say, *Give us this day our daily bread.* This may be understood, both in the spiritual and in the simple meaning, seeing that either purport contains a divine aid, for the advancing of our salvation. For Christ is the Bread of life, and this Bread belongs not to all men, but to us; and as we say Our Father, because the Father of the understanding and believing, so we speak of our Bread, because Christ is the Bread of us, who appertain to His Body. This Bread we pray that it be given us day by day, lest we who are in Christ, and who daily[a] receive the Eucharist for food of salvation, should by the admission of any grievous crime, and our being therefore shut out from Communion and forbidden the heavenly Bread, be separated from the Body of Christ, according as Himself preaches and forewarns; *I am the Bread of life which came down from heaven. If any man eat of My Bread, he shall live for ever. But the Bread that I will give is My Flesh, for the life of the world.* Seeing therefore He says, that if any man eat of His Bread, he shall live for ever; it follows, that while it is manifest that those do thus live, who appertain to His Body and receive the Eucharist by right of communication, so also is it matter both for our fears and prayers, that none of us by being forbidden Communion be separated from the Body of Christ, and so remain far from salvation; as Himself threatens and declares; *Unless ye eat the flesh of the Son of Man and drink His blood, ye shall have no life in you.* Hence then we pray that our Bread, that is Christ, may be given to us day by day; that we who abide in Christ and live in Him, may not draw back from His sanctification and His Body.

contingimus. John 6, 51. attingunt. John 6, 53.

14. It may likewise bear this meaning, that we who have renounced the world, and rejected its riches and pomps, through the faith of spiritual grace, should ask for ourselves no more than food and sustenance, as the Lord instructs and tells us, *Whosoever forsaketh not all that he hath, cannot be My disciple.* But he who has begun to be a disciple of Christ, Luke 14, 33.

[a] In the Churches of Rome, Milan, Africa, and Spain, the custom seems to have obtained of daily Communion. It is also attested or recommended by S. Chrysostom, Eusebius, and S. Basil. The disuse of the Sacrament began in the fourth century in the East.

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Mat. 6, 34. *Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof.* Justly therefore does the disciple of Christ make petition for to-day's provision, since he is forbidden to take thought for to-morrow; it were a self-contradicting and incompatible thing, for us, who pray that the kingdom of God may quickly come, to be looking unto long life in the world below. Thus also the blessed Apostle instructs us, forming

1 Tim. 6, 7. and establishing the stedfastness of our hope and faith; *We brought nothing into this world, and neither can we carry any thing out. Having therefore food*[b] *and raiment, let us be herewith content. But they that will be rich fall into temptation and a snare, and into many and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have made shipwreck from the faith, and pierced themselves through with many sorrows.* He teaches us that riches are not only despicable, but are also dangerous; that in them is the root of seductive evils, misleading the blindness of the human heart, by a concealed deception. Wherefore also God judges that rich fool, whose thoughts were for his earthly stores, and who boasted himself in the multitude of

Luke 12, 20. his abundant gatherings; *Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?* The fool made merry in his stores, even that night when he was to die; and while life was ceasing from his hand, life's multiplied provision still employed his

vid. Mat. 19, 21. thought. The Lord on the other hand teaches us, that he becomes the perfect and accomplished Christian, who by selling all he has, and giving to the poor, stores up for himself a treasure in heaven. That man He says it is, that can follow Him, and imitate the glory of the passion of the Lord; who unimpeded and close-girt, involved in no shackle of worldly possessions, is enabled in unrestraint and freedom himself to follow after these his possessions, which he has

[b] Exhibitionem; a legal term used also, iii. 3. §. 61. and by Tertullian, (de Idol. 6 and 8, &c.)

already sent before to God. In order that each of us may train himself to this, he may learn to offer a prayer corresponding to his doing so, and may be taught from the standard which his prayer puts before him, the manner of man that he ought to be. The just man can never be in want for his daily bread, since it is written, *The Lord will not suffer the soul of the righteous to famish.* And again, *I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.* The Lord also makes promise and says, *Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.* He promises to those who seek God's kingdom and righteousness, that all other things shall be added. For since all things are of God, to him that has God there will nothing fail, if himself be not failing unto God. Thus Daniel had a meal miraculously provided, when he was shut up by command of the king in the den of lions; and amongst wild beasts hungering, yet sparing him, the man of God was nourished. Thus Elijah received sustenance in his flight, and was fed through persecution, by ravens that ministered to him in solitude, and birds that bare him meat. And O the horrid cruelty of human wickedness, the wild beasts spare, and the birds give food, while it is men that lurk and rage.

Prov. 10, 3. Ps. 37, 25. Mat. 6, 31. Bel and the Dragon, v. 34. 1 Kings 17, 6.

15. We next proceed to entreat for our sins, saying, *Forgive us our debts as we forgive our debtors.* After supply of food, next pardon for sin is asked for; that he who is fed of God may live in God, and not only the present and passing life be provided for, but the eternal also; whereunto we may come, if we receive the pardon of our sins, to which the Lord gives the name of debts, as in the Gospel is expressed; *I forgave thee all that debt, because thou desiredst me.* How well is it for our need, how provident and saving a thing, to be reminded that we are sinners, compelled to make petition for our offences, so that in claiming God's indulgence, the mind is recalled to the recollection of its guilt. That no man may plume himself with the pretence of inno-

Mat. 18, 32.

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cency, and perish more wretchedly through self-exaltation, he is instructed and taught that he commits sin every day, by being commanded to pray every day for his sins. Thus in brief, John also in his Epistle admonishes us, saying, *If we say that we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins.* In his Epistle he has united both things, both that we ought to offer prayer for our sins, and that pardon is accorded us when we do so. Hence he says that the Lord is *faithful* to forgive sins, because He keeps true the word of His promise; for He who taught us to pray for our debts and sins, has promised us that His fatherly mercy and pardon shall ensue.

1 John 1, 8.

16. He has added the rule besides, binding us under the fixed condition and responsibility, that we are to ask for our sins to be forgiven in such sort as we forgive them that are in debt to us; knowing that our entreaties for sin will have no acceptance, unless we deal toward our debtors in a like manner. Hence in another place He says, *With what measure ye meet, it shall be measured to you again:* and the servant who, after being forgiven all his debt by his Lord, refused to forgive his fellow-servant, was cast back into prison; on his refusing to yield to his fellow-servant, he lost what his Lord had previously yielded to him. These things Christ still more impressively sets forth in His commandments, in the fuller force of His authority; *When ye stand praying, forgive if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.* No excuse will abide you in the day of judgment, when you will be judged by your own sentence, and as you have dealt toward others will be dealt with yourself. For God commands us to be peacemakers, and dwell with one heart and one mind in His house, and what He made us by our second nativity; such He would have us continue when new born that having become sons of God, we may abide in God's peace, and partake, as of one Spirit, so of but one heart and one mind. Hence is it that God accepts not the sacrifice of the unreconciled, and commands him to return first and agree with his brother, that

Mat. 7, 2.

vid. Mat. 18, 34.

Mark 11, 25.

vid. Mat. 5, 24.

the prayers of the peacemaker may set him at peace with God. This is the greater sacrifice before God,—our peace and brotherly concord, a congregation gathered to one, in unity of the Father, and of the Son, and of the Holy Ghost. In those sacrifices which Abel and Cain first offered, God looked not to their gifts but their hearts, so that he proved acceptable in his gifts, who rendered himself acceptable in his heart. Abel peaceable and righteous, sacrificing to God in innocency, taught other men when they present their gift at the Altar, to come equally in the fear of God, with simplicity of heart, with holiness of life, and peaceableness of spirit. Fitly did he, who in such wise offered his sacrifice to God, himself afterward become God's sacrifice, so that one in whom had been manifested the righteousness and peace of the Lord, was the first instance of martyrdom, initiating the Lord's passion by the glory of his bloodshedding. In fine, it is such men that are crowned of the Lord, and such in the day of judgment will with the Lord be judges. But the quarrelsome and disunited, who holds no peace toward brethren, such an one (as the blessed Apostle and Holy Scripture testify) will never, though he were slain for the Name of Christ, be able to free himself from the offence of brotherly disunion, seeing that which is written, *he who hateth his brother is a murderer, and no murderer cometh unto the kingdom of heaven, or hath life with God.* He can never be with Christ, who has chosen to follow Judas rather than Christ. How deep the sin, which not even the Baptism of blood can wash out! How great the offence, which Martyrdom cannot expiate!

vid. Gen. 4.

altare.

1 Cor. 13, 3.

1 John 3, 15.

17. It is further agreeably to our need, that the Lord instructs us to say in prayer, *And lead us not into temptation.* In this place it is shewn, that the Adversary can nothing avail against us, unless God first permit him; so that all our fear and devotion and heed ought to be addressed to God, since mischief can have no power in our temptations, except it be given it from Him. The divine Scripture proves this by saying, *Nebuchadnezzar, king of Babylon, came against Jerusalem, and besieged it, and the Lord delivered it into his hand.* For power is given to mischief against us, according to our sins, as it is written, *Who gave Jacob for a*

2 Kings 24.

Is. 42, 24.

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1 Kings 11, 14.

Job 1, 12.

John 19, 11.

Mark 14, 38.

18. After these things, at the conclusion of the Prayer, comes a sentence comprising shortly and collectively the whole of our petitions and desires. We end by saying, *Deliver us from evil,* comprehending all adverse things which the enemy in this world devises against us; wherefrom we have a faithful and firm protection, if God deliver us, and grant His aid to our entreaties and complaints. But having said, *Deliver us from evil,* there remains nothing beyond for us to ask for, after petition made for God's protection from evil; for that gained, we stand secure and safe, against all things that the Devil and the world work against us. What fear hath he from this life, who has God through life for his guardian? We need not wonder, dearest brethren, that this is God's prayer, seeing how His instruction comprises all our petitioning, in one saving sentence. This had already been prophesied by Isaiah the Prophet, when filled with the

Holy Spirit, he spoke concerning the majesty and mercy of God; *summing up and cutting short His word, in righteousness, because a short word will God make in the whole earth.* For when the Word of God, our Lord Jesus Christ, came unto all, and gathering together the learned alike and the unlearned, did to every sex and age set forth the precepts of salvation, He made a full compendium of His instructions, that the memory of the scholars might not labour in the heavenly discipline, but accept with readiness whatsoever was necessary unto a simple faith. Thus when He taught what is life eternal, he gathered the mystery of life within an especial and divine brevity; *This*, said He, *is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.* In like manner when He gathered forth from the Law and Prophets what were the first and greatest commandments, He said, *Hear, O Israel, the Lord thy God is one God. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.* And again; *Whatever good things ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets.*

Verbum. Is. 10, 22. sermonem. Sermo. John 17, 3. Mark 12, 29. Mat. 22, 40. Mat. 7, 12.

19. Neither in words alone, but also by His acts the Lord hath taught us to pray, Himself praying and making entreaty oftentimes, and manifesting what we ought to do, by the testimony of His own example, as it is written, *Himself departed into a solitary place, and there prayed.* And again, *He went out into a mountain to pray, and continued all night in prayer to God.* If then He prayed who was without sin, how much more ought sinners to pray? And if He offered continual prayer, without ceasing from His vigil the whole night through, how much more ought we to add prayer to prayer, and to watch thereunto by night? The Lord offered petition, not for Himself, (for what should He, the Innocent, ask for on His own account?) but for our sins, as Himself makes known when He says to Peter, *Behold, Satan hath desired that he might sift you as wheat; but I have prayed for thee, that thy faith fail not.* And afterwards He

Luke 5, 16. Luke 6, 12. Luke 22, 31.

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20. When we stand praying[c], dearest brethren, we ought to be alive and intent toward our prayers, with the whole heart. Let all carnal and secular thinking be put away from us; let the mind dwell on no thought, except the prayer it is offering. It is for this cause that the Priest before worship uses words of introduction, and puts the brethren's minds in preparation, by saying, *Lift up your hearts*, that while the people answer, *We lift them up unto the Lord*[d], they may be reminded that there is nothing for them to think of, except the Lord. Let the breast be shut against the Adversary, and opened to God alone, not suffering the Enemy of God to approach it in the time of prayer. For he oftentimes creeps nigh and enters in, and by subtle artifice calls away our prayers from God, so that we have one thing in our heart, and another in our voice, whereas it is not the sound of the voice, but the mind and thoughts, that ought in sincerity of purpose to be addressing the Lord. What insensibility is it, to be snatched wandering off by light and profane imaginings, when you are presenting your entreaty to the Lord, as if there were aught

[c] "Standing was the general observation of the whole Church on the Lord's Day, and the Fifty Days between Easter and Pentecost, in memory of our Saviour's Resurrection." Bing. Antiq. xiii. 8. §. 3.

[d] Sursum Corda . . . Habemus ad Dominum. So St. Cyril. "After this the Priest cries aloud, "Lift up your hearts," . . . Then ye answer, 'We lift them up unto the Lord.'" Catech. xxiii. 4. This form of words is also referred to by S. Chrysostom, (Hom. de Euchar. vol. v. p. 569. Ed. Duc.) S. Augustine, (de Don. Persev. 33.) Cæsarius, (Homil. 12 and 16.) Pope Gregory, (Lib. Sacramentor. init.)

else which you ought rather to consider, than that your converse is with God! How can you claim of God to attend to you, when you do not attend to yourself? Shall God remember you in your supplications, when you are forgetful of yourself? This is altogether to make no provision against the Enemy; this is, when praying to God, to offend God's majesty by the neglectfulness of your prayer: this is to wake with the eyes, and sleep with the heart, whereas the Christian, even when his eyes sleep, ought to have his heart waking, as it is written in the character of the Church speaking in the Song of Songs, *I sleep, but My heart waketh.* Wherefore the Apostle anxiously and cautiously warns us, saying, *Continue in prayer, and watch in the same*; teaching, that is, and shewing, that they may procure what they ask of God, whom God sees watching in prayer. Cant. 5, 2. Col. 1, 2.

21. Those who pray ought to come to God not with unfruitful or naked prayers; vainly we ask, when it is a barren petition that is given to God. For since *every tree, not bringing forth good fruit, is hewn down and cast into the fire,* surely words also which bring no fruit, must fail of favour with God, seeing they are joined with no productiveness in righteous deeds. Hence divine Scripture instructs us, saying, *Prayer is good with fasting and alms.* For He who in the day of judgment will render to us a reward for our good works and alms, is now also a gracious listener to any that approaches Him in prayer with the company of good works. Thus was it that the Centurion Cornelius, when he prayed, found a title to be heard. For he was one that *did many almsdeeds toward the people, and ever prayed to God.* To him when he was praying about the ninth hour an Angel came nigh, rendering testimony to his deeds, and saying, *Cornelius, thy prayers and thy alms are gone up in remembrance before God.* Quickly do prayers go up to God, when the claims of our good works introduce them before Him. Thus also the Angel Raphael bare witness to the continual praying and continual almsdeeds of Tobias, saying, *It is honourable to reveal and confess the works of God. For when thou didst pray and Sara, I did bring the remembrance of your prayers before the holiness of God. And when thou didst bury the dead, I was with thee likewise, and because* Mat. 7, 19. Tob. 12, 8. Acts 10, 2. 4. merita nostri operis. operanti. Tob. 12, 12.

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Is. 58, 6. *Loosen every knot of unrighteousness; release the oppressions of contracts which have no power. Let the troubled go in peace, and break every unjust engagement. Deal thy bread to the hungry, and bring the poor that are cast out to thy house. When thou seest the naked, cover him, and despise not them of thine own flesh. Then shall thy light break forth in season, and thy raiment shall spring forth speedily, and righteousness shall go before thee, and the glory of God shall cover thee. Then shalt thou call, and God shall hear thee, and while thou shalt yet speak, He shall say, Here I am.* He promises that He is nigh, and hears and protects those, who, loosening the knots of unrighteousness from the heart, and giving alms among the household of God, according to His commandment, do by hearkening to what God claims of them, themselves acquire a title to be heard of Him. The blessed Paul, having been assisted by the Brethren in a needful time of pressure,

merentur.

Phil. 4, 18. declared that good works performed are sacrifices to God. *I am full,* saith he, *having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.* For *when one hath pity on the poor, he lendeth to God;* and he that gives even to the least, gives to God, spiritually sacrifices to God an odour of a sweet smell.

22. In the performance of worship we find that the Three Children with Daniel, strong in faith, and conquering in captivity, observed the third, sixth, and ninth hour[e], hereby sacramentally denoting the Trinity, which in the latter days should be revealed. For from the first hour to the third, a trinity of number is manifested; from the fourth further to the sixth, is another trinity; and in the seventh closing with the ninth, a perfect trinity is numbered in spaces of three hours. The worshippers of God, spiritually appointing of old these

[e] This observance is mentioned also by S. Clement A. (Strom. vii. p. 722. ed. Sylb.) Tertullian, (de Jejun. 10.) and Origen, (de Orat. 12.)

spaces of time, observed them as their fixed and lawful seasons for prayer. Events aftercoming gave proof that there was a sacrament in the ancient practice of righteous men offering prayer at these seasons. At the third hour descended the Holy Spirit on the Disciples, fulfilling the gracious promise of the Lord. At the sixth hour moreover Peter going up into the house-top, was taught and warned both by a sign from God, and by word spoken, to admit all men to the grace of salvation, he having before doubted concerning the admission of the Gentiles to Baptism. The Lord also cleansed our sins with His blood upon the Cross, from the sixth hour till the ninth, and then, for our redemption and quickening, He made victory perfect by His passion. But to us, dearest brethren, besides the hours of ancient time observed, both seasons and sacraments of prayer are increased in number. In the morning we must pray, that the resurrection of the Lord may be commemorated with an early worship. This of old the Holy Spirit set forth in the Psalms, saying, *My King and my God, unto Thee will I cry: my voice shalt Thou hear in the morning; in the morning will I stand before Thee, and will look up.* And again by the Prophet the Lord saith, *Early in the morning shall they seek Me, saying, Come and let us return unto the Lord our God.* At sun-setting likewise [1] and the close of day, needful is it that we should again pray. For as Christ is the true sun and the true day, when at the going down of this world's sun and light we make prayer and petition that the day may again return upon us, we are petitioning for that coming of Christ, which will give to us the grace of the light eternal. The Holy Spirit manifests in the Psalms, that Christ is called the Day; *The stone which the builders refused, is become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. This is the Day which the Lord hath made; let us walk and rejoice in it.* Likewise Malachi the Prophet bears witness that He is called the Sun; *To you that fear the name of the Lord, shall the Sun of righteousness arise, with healing in His wings.*

Ps. 5, 2.

Hos. 6, 1.

Ps. 118, 22.

Mal. 4, 2.

23. But if in holy Scripture Christ is the true Sun and the true Day, the Christian can know no hour, wherein he may not, in frequency and in continuance, offer up his worship to God; for we, who are in Christ, that is, in the true Sun and

Treat. VII. the true Day, ought all day long to be yielding up prayer and worship; and when night in its appointment succeeds, advancing in its revolving interchange, its nocturnal shades cannot steal from us the opportunity of prayer, because sons of the light have their day even amid darkness. When can he be without light, with whom light is in the heart? When is the sun not his, or the day not his, who has Christ for his Sun and his Day? Let us then, who are evermore in Christ, that is, in the Light, abstain not even in darkness from our worship. Thus the widow Anna without ceasing persevered with continual prayer and watching in pleading for God's favour, as it is written in the Gospel; *She departed not*, it says, *from the Temple, serving with fastings and prayers night and day.* Let Gentiles consider this, who have never yet received the light, or Jews who having deserted the light are abiding in darkness. Let us, dearest brethren, who are evermore in the light of the Lord, not forgetting nor losing that, which grace given has made us to be, count day and night alike; let us consider ourselves ever to be *walking in the light*, let us yield to no impediment from the darkness we have escaped from. In the nightly hours let there be no omissions of prayer, no idle careless waste, in the moments of worship. Spiritually made anew and reborn, through the tender mercy of God, let us exercise ourselves in the part we are to fulfil. We who in the kingdom are to have day alone, without the intervention of night, let us now so watch by night, as if we were beneath the light of day; we who are to pray and to give thanks to God for ever, let us now admit no discontinuance of prayer and of thanksgiving.

Luke 2, 37.

1 John 1, 7.

TREATISE VIII.

AN ADDRESS TO DEMETRIANUS.

[About the year 252 the Roman Empire was visited by a pestilence, which fell with especial force on Egypt and Africa, lasting on the whole for twelve years. The Pagans were not slow to impute it to the anger of their gods at the spread of Christianity. The person who is addressed in the following Tract was one of these; he appears to have had some civil authority, and he had made use of it in order to the persecution of the Church. S. Cyprian seems to have written it at the above-mentioned date.]

THE uproar of sacrilege and impiety which you are wont to raise against the one and the true God, I have heretofore, Demetrianus, passed over in contempt, thinking it more decent and better, to put the scorn of silence upon a mistaken man's ignorance, than provoke a madman's frenzy by what I should say. Neither was I without authority of the divine instruction herein, since it is written, *Speak not in the ears of a fool, for he will despise the wisdom of thy words.* And again, *Answer not a fool according to his folly, lest thou also be like unto him.* We are commanded also to keep what is holy within our own knowledge, and not expose it to be trodden upon by swine and dogs, the Lord thus speaking and saying, *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rend you.* Coming to me as you were wont to do, rather with a purpose of contradicting than from a wish to learn, and more resolved with your loud clamour on an immodest urging of your own views, than patiently listening to mine, I thought it useless to place myself at issue with you; for it were an easier and a readier thing, to baffle the lifted waves of a stormy sea with noise, than to reduce your

Prov. 23, 9. Prov. 26, 4. Mat. 7, 6.

TREAT. VIII.

fury by treatises. Certainly it were an useless, and a profitless labour, to offer light to the blind man, words to the deaf, or wisdom to a brute; for not better can a brute understand, than the blind man can admit the light, or the deaf man hear. Sensible of these things, I oftentimes have held my peace, and have mastered an impatient man with patience, because I could not give teaching to one who is unteachable, reduce by religion one who has no piety, or restrain a frenzied man by kindness. When however you assert that very many persons complain, that to us is to be imputed[a], that wars arise more frequently, that pest and famine rage, and that long seasons of drought suspend the fall of rain, it becomes no longer a duty to be silent; lest silence should argue, not modest feeling, but sense of weakness, and our scorn to refute false charges seem to be an acknowledgment that they were just ones. I therefore enter on my answer both to you, Demetrianus, and to the others with you, persons by yourself perchance stirred up; in whom your hard words have sown a hatred against us, and who have been made your partisans in great number, budding from your own root and origin; from these, however, I look forward to an admission of the reasonableness of what I say. The man who has been induced to mischief by means of falsehood, will much more be led to what is good, when truth exercises its strength upon him.

2. You have said that it is caused by us, that to us are to be ascribed all those things, wherewith the world is now quaking and vexed, by reason your gods are not worshipped by us. Herein you must in the first place learn, (since you are ignorant of the divine teaching, and a stranger to truth,) that the world is now reaching its old age, that it stands no longer in its pristine strength, no longer keeps its indwelling vigour and force. This though ourselves should speak it not, though we should draw no instructions of it from the holy Scriptures and the divine teaching, still the world itself declares it, and attests its own ruin in the tottering estate of

vid. infra, ix. 2.

[a] This was a popular notion among the pagans, and is mentioned by Tertullian, (Apol. 40. ad Nat. i. 9.) in Maximin's edict, (Euseb. Hist. ix. 7.) by Origen, (in Matth. Comment. Interpret. §. 38. in Cels. iii. 15.) by Prudentius, (contr. Symmach. ii. 683.) It is replied to among others by Arnobius in his work against the Gentiles, by S. Austin in his City of God, by S. Ambrose in his reply to Symmachus.

things. The showers of winter fail us, for nourishing the seeds; the sun's heat in summer for ripening the corn; nor in springtide do the fields display their usual growth, and the trees of autumn are barren of their accustomed issue. Mountains disembowelled and ransacked yield a shortened store of marble layers; the exhausted mines send up but a scanty wealth of silver and of gold; their impoverished veins day by day are narrowed and minished, while the husbandman languishes in the fields, the sailor at sea, the soldier in the camp; honesty sinks in the mart, justice from the tribunal, love from friendships, skill from the arts, and discipline from conduct. Suppose you that the coherence of a thing that is decaying can continue in that strength, wherewith it flourished in its youthful and thriving season? Needful is it that that must wax weak, which is now drawing near its end, and verges downward to the close. It is thus that the descending sun darts his ra· ..th an obscured and impeded lustre, and that the moon, as her course declines, contracts her exhausted horns; thus that the tree once green and fertile puts on the graceless barrenness of the sere boughs in age, and the fountain which once poured out the large effluence of its overflowing veins, worn out by time, scarcely trickles with an insufficient moisture. It is a sentence passed upon the world, it is God's law, that as things rose so they should fall, as they waxed so should wane, the strong become weak, and the great become little; and weak and little when they are, then should they gain their end. You charge it to the Christians, that as the world grows old all things decay; what if old men should charge the Christians, that their vigour diminishes with years, that the hearing of the ears, the traffic of the feet, the keenness of the eye, strength of muscle, fulness of habit, and weight of limb, have lost from what they were, and that while of old the life of man was stretched forth beyond eight hundred and nine hundred years, scarcely now can the attainment of one hundred be reached? Boyhood betrays hoariness, the hair falls away before it grow, and life instead of closing, begins with old age. Thus life at its very infancy makes haste to its end, and all that now has birth, deteriorates in this old age of the world itself. Let no one wonder that the things of the world

TREAT. VIII. are one by one failing, when the whole world itself is already in its failing time and end.

3. That wars are prolonged in greater frequency, that barrenness and famine accumulate distress, health is broken up by raging sicknesses, and the human race laid waste by desolating pestilence, know that herein prediction has been given; that in the last days mischiefs were to be multiplied and changes of adversity to advance, and that as the day of judgment approached, the censure of an offended God, was to be more and more enkindled to the plaguing of the race of man. These things befall us, not, as your false complaint and unskilful ignorance of truth pretends and affirms, because your gods are not worshipped by us, but because God has no worship from you. For seeing He is Lord and Ruler of the world, and all things proceed at His arbitrement and nod, and nothing can happen, save what He hath either wrought or permitted to be, surely when those things happen which manifest the wrath of an offended God, they happen not because of us, by whom God is worshipped, but are called down by your offences and deserts, by whom God is neither sought nor feared, and who have never left your vain superstitions for a knowledge of the true religion, that God who is the one God of all, may from all receive worship and prayer. Hear Him in brief Himself speaking, hear His own divine voice both teaching and warning us: *Thou shalt worship the Lord thy God,* saith He, *and Him only shalt thou serve.* And again, *Thou shalt have none other Gods but Me.* And again, *Go not after other Gods, to serve them, and to worship them; and provoke Me not to anger with the works of your hands, to scatter you abroad.* The Prophet likewise, full of the Holy Spirit, bears witness, and denounces the wrath of God, saying, *Thus saith the Lord Almighty; Because of Mine house that is waste, and ye run every man unto his own house, therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit, and I will bring a sword upon the earth, and upon the corn, and upon the wine, and upon the oil, and upon men, and upon cattle, and upon all the labour of their hands.* Again another Prophet repeats and says, *I will cause it to rain upon one city, and cause it not to rain upon another city; one piece shall be rained upon,*

Deut. 6, 13.

Ex. 20, 3.

Jer. 25, 6.

Hagg. 1, 9.

Amos 4, 7.

and the piece where I send not rain shall be withered; so two or three cities shall gather unto one city to drink water; but they shall not be satisfied; and ye return not unto Me, saith the Lord. Behold the Lord is wrathful and angered, and threatens because you turn not unto Him; and you are surprised or complain, in this obstinacy and contempt of yours, because the rain comes down sparingly, because the earth moulders into unsightly dust, because the sterile glebe hardly yields its jejune and pallid herbage, because the stricken hail subdues the vine, the overwhelming whirlwind prostrates the olive, drought stays the fountain, a breathing pestilence corrupts the air, and morbid diseases consume mankind; whereas these things all come from the provoking of your sins, and God is the more angered, when such and so great as they are, they avail nothing. That these things are done, either for the control of the revolting, or the punishment of those who have done wrong, the same God in Holy Scripture thus declares; *In vain have I smitten your children; they received no correction.* Herein agree other words of the Prophet devoted and dedicated to God; *Thou hast stricken them, but they have not grieved; Thou hast consumed them, but they have refused to receive correction.* Lo, plagues are drawn down from God, and fear of God there is none. Lo, stripes and blows from heaven fail not, yet is there no trembling, there is no fear. If no such censure entered among the affairs of men, would not boldness of crime among men become much greater, in their security from penalty?

Jer. 2, 30.

Jer. 5, 3.

4. You complain of worse service yielded you, by fountains which have lost their exuberance, air no longer healthy, rain become scanty, and a soil unproductive; that your interests and enjoyments receive not their accustomed submission from the elements. Yet do you give submission to God, by whom all things are set under you? Are you His servant, by whose nod the whole creation is made to serve you? You exact obedience from your slave, and, man though you are, compel another man to submission and servitude; born of the same nature with him, and destined to the same end, your bodies of like substance, your souls of like fabric, entering this world now, and hereafter to leave it on common privileges

Treat. VIII. and the same law, still unless he slaves to your will, unless he does allegiance at the instances of your inclination, you put forth a despotic and exaggerated mastery, you smite, you scourge; with hunger, with thirst, with nakedness, oftentimes even with sword and prison you afflict and torment him; and yet, wretched man, while you exercise all this lordship over others, God, your Lord, remains unacknowledged by you. Worthily therefore doth God exert the lash of His stripes and scourges; and since they avail so little, and convert not men to God by all this dreadfulness of havoc, there abides beyond the prison eternal, and the ceaseless flame, and the everlasting penalty, where the groaning of suppliants will not gain more attention, than does the terror of a wrathful God now, when by His Prophet He ex-

Hos. 4, 1. claims and says, *Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no mercy, nor truth, nor knowledge of God in the land; but cursing, and lying, and killing, and stealing, and committing adultery, is broken out over the land, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein, with the beasts of the field, with things that creep on the earth, and with the fowls of heaven; and the fishes of the sea shall languish, so that no man shall judge, no man shall reprove.* God declares that He is wrathful and angered, because there is no knowledge of God in the earth, and He is not owned nor feared. God rebukes and upbraids the sins of lying, of lust, of fraud, of cruelty, of impiety, of anger, yet no man is converted to innocency. Behold, those things are coming to pass, which the words of God before predicted, yet there is none, who by the assuredness of evils present, is counselled to take heed to what is yet to come. Amongst miseries wherein the soul is so fast bound and included, that it scarce can breathe, men still find space to be wicked, and amongst all their perils, are judging others, and never themselves. You are angered at God's anger, as if a bad life deserved that any good should come to it, as if all that happens were not less and lighter than your sins.

5. You who judge others, judge some time yourself also; look back into your own conscience, and, since your

wickedness has lost all fear, and shame, and you sin as if sin only brought you favour, do you, who are exposed and known to all other men, be seen of self as well. Either you are inflated with pride, or wrought upon by covetousness, or embittered by anger; gambling makes you prodigal, or wine besotted, or jealousy envious, or lust impure, or cruelty hard-hearted; and you wonder that God's anger increases to the penalty of the human race, while the occasions of His penalty are multiplying day by day. You complain that the foe springs up, as if, even if foe there were none, still the dress of peace itself would allow you to repose. You complain that the foe springs up, as if, though external arms and dangers from Barbarians were repressed, the weapons of civil animosity would not be more ferociously and more heavily wielded, through ill words and deeds among great men at home. You complain of dearth and famine, as if drought made worse famine than rapine, as if, by buying up the annual products, and multiplying their cost, distress was not kindled to a severer force. You complain that the showers of heaven are shut up; yet not more than are the granaries shut up on earth. You complain that the produce fails, as if former produce were yielded to the needy. You upbraid pestilence and sickness, whereas pestilence and sickness themselves have only exposed and multiplied men's guilt; since pitifulness is refused to the sinking, and the dead are brooded over by avarice and rapine. Cowards in discharging the duties of piety, yet audacious in securing an impious lucre, shrinking from scenes of mortality, yet panting for the spoils of the dead, it should seem, that they desert the poor sufferers in their decay, that no chance may be yielded them of recovery and restoration. He who invades the wealth of the dying, can have no wish for his return to health. This dreadful and multiplied havoc, has not been able to unteach men their wickedness, and amongst the manifold mortality of a nation, none reflects that he is himself mortal. Every where is dispersion, seizure, and taking possession; the spoiler hides nothing, hesitates never; as if he might, as if he ought, as if not to rob were doing damage and injury upon himself, each hurries to the spoil. Robbers have in any case some sense of their ill-deeds; they haunt inaccessible passes and

TREAT. VIII. desert wastes, and sin in such sort, that their daring is veiled by shades and night. Covetousness here prowls publicly; and safe under its very audacity, exercises beneath the day, and in the market-place, the weapons of its headlong lusts. Hence cheats and poisoners, hence murderers in the midst of the city, not less ready for wickedness, than safe from its consequence. The guilty perpetrate their crime, but there is no innocent man found to enforce its penalty. From accuser or judge no fear is experienced; and wickedness keeps possession of its impunity, so long as retiring men are silent, accomplices are held in fear, and they who are to be judges are bought with bribes. For this cause by the divine inspiration and power of a Prophet is very truth set forth; in a certain and manifest method is it shewn, that God is able to prevent adverse things, but by the deserts of sinful men is He prevented from bringing aid; *Is the Lord's hand*, he says, *shortened, that it cannot save? or His ear heavy, that it cannot hear? But your iniquities have separated between you and your God, and because of your sins He hath hid His face from you, that He may not have mercy.* Let then sins and offences be recounted over; let the wounds of the conscience be made matter of reflection: complaint will no more be made against God and against us, when each finds he is suffering that which is his due.

vid. supra, i. 9, &c.

Is. 59, 1.

6. Consider now what really is the thing concerning which I mainly speak with you; your hostility, namely, to us who are innocent men, which is an insult against God, being a ravaging and oppressing of God's servants. It is a small thing, that your lives are defiled by all manner of flagrant vices, by the guilt of dismal crimes, by an assemblage of bloodshed and rapine; that true religion is subverted by false superstitions, and God is never either sought or feared; besides this you harrass God's servants with unjust persecutions, men dedicated to His honour and Name. It is not enough, that you worship not God yourself; besides this, you pursue those who do worship Him, with a sacrilegious hatred. You neither worship God, nor any wise allow Him to be worshipped; and while others who venerate not only these useless idols, and images wrought by the hand of man, but

even portents and monsters, find favour in your sight, it is the worshipper of God that alone displeases you. The funeral relics of victims and of sheep, in all parts moulder within your temples; but altars to God are either no where, or they are concealed. Crocodiles and baboons, stones and serpents, enjoy your worship; God only in the earth is either left unworshipped, or is worshipped not with impunity. The innocent, the just, the friends of God, you deprive of their home, you despoil of their patrimony, you oppress with chains, you inclose in prison, you punish with sword, with wild beasts, with fire. You are not content to make a short work of our pains, and to use a straight and quick brevity of infliction; you rend our bodies with long-drawn torments; you lacerate the vitals with manifold appliances; too savage and hardhearted, to be content with common torments, your imaginative cruelty invents new species of suffering.

7. Whence is this insatiable ardour for bloodshed, this endless lust for cruelty? Accept from two things your choice; to be a Christian either is, or is not, a crime. If a crime, why not put to death every one who says he is a Christian? If not a crime, why punish the guiltless? In this case, I ought rather to be tortured, should I pretend I was not a Christian. If, fearing punishment from you, I falsely and dishonestly disavowed my past profession, and my withholding of worship from your gods, I should then deserve to be tortured, and to be reduced to confession of my offence by pain inflicted; as culprits in other cases, who deny an act they are charged with, are put to torture, in order that bodily suffering may extract a truth, which the voice refuses to acknowledge. But now when I confess of my own accord, when I lift up my voice, and, in words oftentimes and perpetually reiterated, give you to know I am a Christian, why use torment against one who owns it, one who pulls down your gods, not in hidden and obscure places, but openly and publicly, and in the market-place itself, within hearing of your magistrates and rulers: so that, little as was the ground for blaming me before, it has increased both your hatred and your punishment of me, that I pronounce myself a Christian in a frequented place and among the crowd, and put you and your gods to confusion, by an expressed and public manifestation.

TREAT. VIII. Yet why make this infirm body your object, why go into contention with the weakness of this earthy flesh? Wrestle rather against the energies of the soul, assail the mental power, pull down my faith, conquer me if you can in controversy, conquer me by reason.

8. Or if your gods have any thing of divinity and power, let them rise up in self-defence, and protect themselves by their own majesty. What is it that their worshippers can hope from them, if they are unable to revenge themselves on those who worship them not? If a vindicator is greater than he whom he vindicates, you are greater than your gods; and if greater than the beings you worship, no longer ought you to worship them, but rather by them to be worshipped and feared, as being their lord. Your championship vindicates them when harmed, just as your safe custody is the defence which keeps them from destruction. Shame is it, to worship those whom you yourself keep from injury, and to hope for protection, from the quarter to which you give it. Oh would you listen to them, and see them, when they are adjured and tormented by us with spiritual lashes, hurled with words of torture out of bodies they have possessed, when shrieking and groaning at a human voice, and beneath a power divine laid under lash and stripe, they confess the judgment to come! Approach and learn the truth of what we say: as you profess such reverence for your gods, believe as well as reverence them; or if you will but believe yourself, He who has now closed up your breast, and who has blinded your mind with the night of ignorance, will speak to you concerning yourself, in your own hearing. You will find that we are entreated of them whom you entreat, feared by them whom you fear, and whom you adore. You will see laid bound beneath our hand, and trembling in their captivity, those whom you admire and venerate as your masters. Surely thus at least will you be brought to confusion in these your errors, when you behold and hear your gods at once upon our questioning betraying what they are, and unable, even in your presence, to conceal their tricks and deceptions.

vid. supr. ii. 4.

9. What sloth of mind must that be, nay what blind and foolish madness must be theirs, who will not come to light from darkness, who, though bound by the chains of death

eternal, will not embrace the hope of immortality, nor fear the threatening words of God; *He that sacrificeth unto any god, save unto the Lord only, he shall utterly be destroyed.* Ex. 22, 20. And again, *They worship them whom their fingers have made; and the mean man boweth down, and the great man humbleth himself, and I will forgive them not.* Is. 2, 8. Why humble yourself, and bend to false gods? Why bow your captive body before helpless images, and moulded earth? God created you erect; and while other animals look downward, in attitude bending toward the ground, your station is aloft, your countenance lifted upward to heaven and to God. Thither gaze, thither lift your eyes, look among the heights for God. That you may be disjoined from that which is beneath, lift up your breast to an intercourse with the high and heavenly places. Why grovel in the prostration of death, like the serpent whom you worship? Why rush into the downfall of the Devil, his fall the cause of yours, and he your companion? Keep that height you were born in! Continue the being whom God made you! Give to the soul a character, like its character of face and form! That you may acquaint yourself with God, first become acquainted with yourself! Leave the idols which human error invented; turn to God; ask, and He will help you; believe in Christ, whom the Father sent, to give us life and renewal. Harm the servants of God and of Christ no more with your persecutions, for divine vengeance protects them when they are harmed; it is because of this, that none of us makes resistance when he is seized, and, numerous and plentiful as our people are, uses no retaliation against your unjust violence.

10. We are rendered patient, by our security of a vindication to come. The innocent give place to the guilty; the guileless acquiesce in their punishments and tortures, certain and assured, that any thing we suffer will not remain unavenged, that if ill usage and persecution multiply upon us, the vengeance which our persecution entails will be but the juster and the heavier, and that the wickedness of evil men can never uplift itself against the Name we profess, but a divine retaliation will speedily come along with it. Not to name events remembered from of old, or recal the commemoration of vengeance oftentimes induced in behalf of the wor-

TREAT. VIII. On Decius's death.

shippers of God, a recent indication may be sufficient, I mean, our protection which came so speedily, and with its speed, so mightily, amid the wreck of affairs, the destruction of treasure, the waste of soldiery, and the loss of forts. Let no one think that this has happened by chance, or is a thing of accident; since long ago holy Scripture set forth and said, *Vengeance is Mine, I will repay, saith the Lord;* and again the Holy Spirit admonishes us, and says, *Say not thou, I will recompense evil, but wait on the Lord, and He shall save thee.* Hence is it plain and manifest, that not through us, but in behalf of us, fall all those things which God in His wrath sends down.

Deut. 32, 35.

Prov. 20, 22.

11. Neither let any man think that such events are not an interference in behalf of Christians, because Christians appear to be themselves touched by their infliction. Worldly ills are a punishment felt by him, whose happiness and glory is all in the world. He weeps and groans at what goes ill with him in this life, to whom nothing can go well when life is past, who takes all the fruit of living now, shuts his consolation within this present place, and has his measure of gratification and enjoyment, in this frail and brief existence: gone hence, no more remains but penalty and sorrow. They on the other hand have no pain from present ills occurring, who look with confidence to good things in futurity: in truth we are never overwhelmed by adverse things, never broken-spirited, nor sorrowful; no voice of mourning escapes from us, under whatever calamity of circumstance, or weakness of body. Living rather in the Spirit than in the flesh, we put away the insufficiency of the body, by strength of the soul. By those very things which torture and weary us, we know and are confident, that our trial and our strength is wrought. Think you that we suffer adversities equally with you, when you see, that you sustain the same adversities not equally with us? With you there is an impatience always clamorous and complaining, with us a brave and religious patience, which is always quiet, and always gives its thanks to God, which lays no claim to happiness or prosperity here, but meekly and gently, and strong among the winds of this tumultuous world, abides the time of God's promise. As long as the body lasts, it needs must have the common

nature, and share in the general condition; none of man's race can be sundered from the rest, till after its departure from this present life; in the mean season, good or bad, we are contained within one house; all that happens within that house, we bear in common; until the limit of the world's period be gained, and we are distributed among the mansions whether of death or of life eternal. It follows not that we are on the same footing and equality with you, because while standing in this world and in this flesh, we incur the troubles of the world and of the flesh in common with yourselves. For since all punishment lies in the sense of pain, it is manifest that he is not a sharer of your punishment, whom you see to be not suffering equally with you. There thrives among us the vigour of hope and the stedfastness of faith; there is, amidst the ruins of a falling world, a mind erect and virtue ever stayed, a patience always rejoicing, a soul ever confident in its God, even as the Holy Spirit speaks and exhorts by the Prophet, sustaining the stedfastness of our hope and faith and by heavenly words; *Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.* He tells us that the man of God, the worshipper of God, leaning upon the truth of his hope, and grounded in the stedfastness of his faith, can never be shaken by the assaults of the world and life below. Though the vine fail, and the olive deceive, and the herbage languish with drought upon the parched and arid field, what is this to Christians, what this to the servants of God, whom Paradise invites, for whom all the grace and plenteousness of the heavenly kingdom is stored up? They exult ever in the Lord, they are glad and joyful in their God, and bravely bear the ills and adversities of life, because their prospect is among the gifts and the happiness of futurity. Having put off our earthly birth, new-created and new-born by the Spirit, and living no more to the world but to God, it is only when we go to Him, that we are to have the possession of God's gifts and promises. And yet for the repulse of enemies, for the procuring of rain, and for the removal or mitigation of adverse

Hab. 3, 17.

TREAT. VIII. things, we ever entreat and pour our prayers; and strive in behalf of your peace and safety to propitiate and appease God, by offering Him night and day our continual and instant adoration.

12. Let no one therefore comfort himself with the pretence, because there is to us and to the profane, to God's worshippers and God's enemies, through equality of the flesh and of the body, a common liability to the troubles of life for a season, that therefore he is not to consider all these things which take place to be drawn down by you; since by God's own preaching and prophetic attestation it hath before been said, that on the unjust should come the wrath of God, and persecutions would not be wanting which humanly should hurt us, but that avengements should ensue bearing a divine defence to the injured. How great too are those things, which mean time are being done in our behalf! A portion, by way of example, is given us, that we may learn what is the anger of an avenging God. But the day of judgment is yet beyond, which Holy Scripture thus foretels and denounces; *Howl ye, for the day of the Lord is at hand; it shall come as a destruction from God. For, behold, the day of the Lord cometh, cruel both with wrath and anger, to lay the earth desolate, and to destroy the sinners out of it.* And again, *Behold, the day of the Lord cometh, that shall burn as an oven; and all the aliens, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord.* The Lord prophesies that the aliens shall be burnt and consumed, aliens, that is, from the divine family and unhallowed, not born again of the Spirit, nor made the sons of God. For that those only can escape, who are born again and signed with the Sign of Christ, God sets forth in another place, when, sending His Angels for the devastation of the world, and the death of the human race, He speaks a heavier warning in the last time: *Go ye and smite, let not your eye spare; have no pity on old or young, slay maids, and children, and women, that they may be utterly destroyed. But touch not any man, upon whom is the Mark.* What is this Mark, and in what part of the body placed, God manifests in another place, thus speaking; *Go through the midst of Jerusalem, and set a Mark upon the foreheads of the men that sigh and that*

Is. 13, 6. 9.

Mal. 4, 1.

Ez. 9, 5.

Ez. 9, 4.

cry, for all the abominations that be done in the midst thereof. And that this Sign pertains to the passion and blood of Christ, and he is kept safe and secure who is found with this Sign, is likewise ensured by the testimony of God, thus saying; *And the blood shall be to you for a token in the houses where ye are, and when I see the blood, I will protect you, and the plague shall not be upon you, when I smite the land of Egypt.* That which went before in image by the slaying of the lamb, is fulfilled in Christ by the truth following afterwards. As there in the smiting of Egypt, the Jewish people could not escape, save by the sign and blood of the lamb; so likewise when the world begins to be wasted and smitten, he only shall escape, who is found in the Blood and in the Sign of Christ. Ex. 12, 13. vid. supr. iii. 2. 22.

13. Grow wise now therefore, while there is time, unto the true and eternal salvation; and since the end of the world is close at hand, in fear of God turn unto God your minds. Make not yourselves happy in the impotent and vain dominion, which you exercise in this world over the just and meek; it is as the dominion of darnel and reeds in a field, over the cultured and fertile grain. Neither say ye, that evil things happen, because your gods are not worshipped by us; but learn that this anger of God is a visitation from Him, to the end that He who is not seen in His bounties, may be felt in His plagues. Seek God, though it be late, for long since by the Prophet doth God fore-advising us exhort and say, *Seek the Lord, and ye shall live.* Know God, though it be late to come to knowledge of Him; since Christ when He came spoke this instruction and lesson; *This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.* Believe in Him, who never deceives. Believe in Him, who foretold that all these things should be; believe in Him, who to them who believe will give the reward of life eternal; believe in Him, who on them that believe not, will bring down eternal punishments in the fires of Hell. What glory will faith then have, and what penalty will faithlessness, when the day of judgment comes! What joy for the believers, what sorrow for the faithless; to have refused to believe here, and now to be unable to return, in order that they may believe! Hell ever burning will consume the Amos 5, 6. John 17, 3. perfidiæ.

SECT. III. accursed, and a devouring punishment of lively flames; nor will there be that from whence their torments can ever receive either repose or end. Souls with their bodies will be saved unto suffering, in tortures infinite. There that man will be seen by us for ever, who made us his spectacle here for a season; what brief enjoyment those cruel eyes received from the persecutions wrought upon us, will be balanced against a spectacle eternal; according to the truth of Holy Scripture, thus speaking; *Their worm shall not die, neither shall their fire be quenched; and they shall be for a vision to all flesh.* And again; *Then shall the righteous men stand in great boldness before the face of such as have afflicted them, and have taken away their labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, beyond all that they looked for; and they repenting and groaning for anguish of spirit shall say within themselves, These are they whom we had sometimes in derision and a proverb of reproach; we fools accounted their life madness, and their end to be without honour; how are they numbered among the children of God, and their lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined upon us, and the sun rose not on us. We wearied ourselves in the way of wickedness and destruction; we have gone through deserts where there lay no way; but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow.* Then will there be pain of punishment without the profitableness of penitence, lamentation will be vain, and entreaty ineffectual. Too late will they believe in an eternal punishment, who refused to believe in the life eternal. Wherefore, while it may be done, give heed to safety and life.

14. We offer you the saving aid of our mind and counsel; and since we may not hate, but we please God the more, by rendering no return for injury, we exhort you while means there are, while time yet yields its remnant, to make your peace with God, and emerge into the bright light of true religion, from the deep and murky night of super-

satisfacere.

stition. We have no grudge against your welfare, nor do we make any concealment of the bounties divine; we render good-will for your hatred, and point out paths of salvation, in return for the torments and the sufferings, which have been inflicted on us. Believe, and live; you have been our persecutors in time: in eternity, be companions of our joy.

15. Once gone forth from hence, there is no more place for repentance; no satisfaction can be accomplished; it is here that life is either lost or saved; it is here that eternal salvation is provided for, by the worship of God and the fruit of faith. Let a man be withheld, neither by his sins nor by his years, from coming to make good his salvation: while he remains in this world, no repentance is too late; the approach to God's indulgence is open, and an easy access is given to those who enquire for and admit the truth. You, if you should entreat for your offences, even in the very exit and close of your life below, if you should implore that God who is One and True, in the confession and faith of acknowledging Him, the pardon is given to you when you confess; the saving indulgence from God's pity is granted to you when you believe; nay in the very hour of death a transit is secured to immortality. This grace Christ grants, this work of His mercy He puts in our possession, by subduing death in the trophy of the Cross, by redeeming the believer with the price of His blood, by reconciling man to God the Father, and giving life to one who is mortal by heavenly regeneration. Him, if it be possible, let us all follow; let us be enlisted under His Sacrament and Sign; He opens to us the path of life, He brings us back to Paradise, He will guide us into the kingdom of heaven. With Him we shall ever live, made by Him the sons of God; with Him we shall for ever rejoice, the creatures of His bloodshedding. We Christians will be partakers in glory with Christ, in the blessedness of God the Father, rejoicing with perpetual gladness, in the presence of God for ever, and for ever yielding Him thanks. For he cannot be other than for ever happy and thankful, who, after living under liability to death, is rendered secure of immortality.

pietate.

sub ipsâ morte.

TREATISE IX.

ON THE MORTALITY.

[This Treatise was written at the same time with the foregoing, in order to encourage and console Christians under the visitation which forms the subject of it.]

TREAT. IX. ALTHOUGH in most of you, dearest brethren, there is a stedfast mind, firm faith, and soul devout, which wavers not before the manifold instances of this present mortality, and like a bold and rooted rock, under the swelling storms of this world, and the fierce floods of time, repels, not suffers from, their blow, and is but proved, not overcome by temptations; yet since I observe amongst your number some, who either through weakness of spirit, or poverty of faith, or the satisfactions of the life below, or tenderness of sex, or (what is a greater thing) through wandering from truth, do less strongly stand, and put not forth the divine unconquerable energy of their breast, there must be no dissembling or hiding of the matter, but so far as my poor powers extend, we must in the fulness of vigour and in words collected from the lessons of the Lord, extinguish the cowardice of a softened temper, so that he who has begun to be the servant of God and Christ, may before God and Christ be found walking worthy. For he, dearest brethren, who fights for God, who, stationed in the heavenly camp, breathes things divine, ought to own himself to be what he is, in order that we may not be trembling or faultering amid the storms and tempests of this world; since the Lord foretold that these things would come; and with the instructive exhortation and doctrine of His

warning voice, training and establishing the people of His Church, to all endurance of future things, hath prophesied and taught that wars and famines, and earthquakes and pestilences, would arise in every place. And lest any unprepared and sudden terror should disturb us at the access of adversity, He forewarned us that in the last times evil things should wax worse and worse. Lo, the things which were spoken are come to pass; and as those things are come to pass which were foretold, so those will follow which yet are promised; the Lord Himself giving assurance, and saying, *When ye see all these things come to pass, know ye that the kingdom of God is nigh at hand*[a]. Luke 21, 31.

2. Dearest brethren, the kingdom of God has begun to be nigh at hand; reward of life, and joy of eternal salvation, and perpetual happiness, and possession of Paradise lately lost, already, while the world passes away, are coming nigh; already heavenly things are succeeding to earthly, and great to small, and eternal to transient. What place is here, for anxiety and solicitude? Who amid these things is tremulous and mournful, except in whom hope and faith are wanting? It is for him to be afraid of death, who hath not willingness to come to Christ; and for him to be unwilling to come to Christ, who does not believe that he has begun to reign with Christ. For it is written that the *just lives by faith*. If thou art just, and livest by faith, if thou truly believest in God, why, as one who will be with Christ, and secure of the promise of the Lord, dost thou not embrace that call to Christ which is given thee, and for that thou art delivered from the devil, make thyself joyful in the deliverance? Symeon of a surety, that just man, who was truly just, who kept the commandments of God in fulness of faith; when it had been divinely told him, that he should not die before he had seen Christ, and the infant Christ had come with His Mother into the Temple, acknowledged in spirit that Christ was now born, concerning whom the prophecy had been Hab. 2, 4.

[a] Vid. supr. viii. 2. In like manner S. Ambrose; "None are witnesses to [Christ's] heavenly words more than we, whom the end of the world has found. For how many battles and rumours of battles have we not heard of! &c. What general famine, what pestilence, &c. Famine is the world's sickness, so is pestilence, so is persecution." In Luc. x. 10. vid. also Greg. in Luc. Hom. 35. vid. infra, xiii. *preface*.

[illegible] that he was [illegible] now of [illegible] he took the [illegible] and said, *[illegible] according* [illegible]—proving [illegible] the servants of [illegible] when rescued from these [illegible] of rest and [illegible] from death, and come to immortality.

[illegible] tranquillity; that [illegible] Meanwhile in [illegible] of a daily warfare against the Devil [illegible] weapons, in what [illegible] Our contest is with [illegible] with ambition; with carnal [illegible] we have an abiding and [illegible] on all sides besieged and [illegible] the Devil, scarcely in each point fronts the enemy, scarcely holds against him. So soon as Avarice has been laid prostrate, Lust uprises; when Lust is crushed, Ambition follows: if Ambition has been set at nought, Anger embitters, Pride inflates, Drunkenness entices, Envy destroys harmony, and Jealousy severs Friendship. You are forced to utter curses, which the divine law forbids; you are compelled to take oaths, which it suffers not. So many persecutions does the mind daily undergo, with so many perils is the breast beset, and it delights to tarry long here amid the Devil's weapons, when rather it should be our longing and our desire, by death coming to our aid more speedily, to hasten to Christ, according to His

John 16, 20. own instruction and word; *Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.* Who does not desire to be freed from sorrow? Who does not hasten to attain to joy? And when our sorrow is turned into joy, the Lord Himself does further declare and

John 16, 22. say, *I will see you again, and your heart shall rejoice, and your joy no man shall take from you.* Since therefore to see

Christ is to rejoice, and our joy cannot be, unless when we see Christ, what blindness of mind, or what madness is it, to love the straits and pains and tears of the world, and not rather make haste unto that joy, which can never be taken from us?

4. This, dearest brethren, so is, because there is lack of faith; because none believes that those things are true, which God, who is faithful, promises, whose word in them that believe is eternal and immoveable. If any worthy and honourable man were to engage himself to you by any promise, you would surely place reliance in his engagement, and would have no thought of being betrayed and deceived by one, whom you knew to be unswerving in his words and dealings; and now, when it is God that speaketh with you, do you, in unbelief of heart, distrustfully waver? God engages to you immortality and eternity, when you depart out of this world; and do you doubt? This is altogether not to know God; this is to offend with the sin of unbelief, against Christ who is the Lord and Master of believers; it is after being placed in the Church, to be without faith within the House of faith. What profit it is to depart out of this world, Christ Himself reveals, who is the Teacher of salvation and beneficence to us; who when His Disciples became sad, because He said that He should presently depart, spoke unto them and said, *If ye loved Me, ye would rejoice, because I go unto the Father;* teaching, that is, and manifesting, that when those we love and cherish depart out of this world, we ought rather to rejoice than grieve. In remembrance of which thing, the blessed Apostle Paul sets it down in his Epistle, and says, *To me to live is Christ, and to die gain;* accounting it the greatest gain, to be no longer holden of the chains of this life; no more exposed to all sins and vices of the flesh; redeemed from poignant tribulations, and delivered from the poisoned jaws of the Devil, to pass at the call of Christ into the joy of everlasting salvation.

John 14, 28.

Phil. 1, 21.

5. Some however there are, who are moved in thought, because the influences of this disease have made their attack on ourselves, as much as on the heathen; as if the end of a Christian's faith was this, to enjoy in happiness the world and life, unliable to contact of evil; not as one, who, enduring

TREAT. IX. here all adverse things, is reserved unto the future joy. It moves some, that this mortality should be common to us as to others. Yet what is there in this world, which is not common to us with others, so long as this common flesh is ours, according to the law of the first nativity? Even so long as here we are in the world, we are in equality of the flesh joined with the race of man, but in spirit separate. Where-
1 Cor. 15, 54. fore, until *this corruptible put on incorruption, and this mortal obtain immortality*, and the Spirit guide us unto God the Father, whatsoever are the troubles of the flesh, are our common portion with the race of man. When therefore the earth pines in an unfruitful barrenness, famine makes no difference of one from another; when any city is occupied by a hostile assault, the capture lays its desolation equally upon all. And when the becalmed atmosphere suspends the rain, there is equal drought to all; and when the abrupt rocks dash a vessel in pieces, the voyagers suffer together an unexcepted shipwreck. Disease of the eyes, attacks of fever, ailment of any of the limbs, is as common to us as to others, so long as the common flesh remains in this world upon us. Nay, if the Christian recognizes and masters on what condition, on what law he has become a believer, he will find, that he has more to endure in this world than other men, because he is to be struggling more with the assaults of the Devil. The divine Scripture teaches and forewarns us,
Eccles. 2, 1. 4. saying, *My son, when thou comest to the service of God, stand in righteousness and fear, and prepare thy soul for temptation.* And again; *In pain endure, and in thy low estate have patience; for gold and silver is tried in the fire, and acceptable men in the furnace of humiliation.*

6. Thus Job, after the loss of estate, after the death of his children, grievously also afflicted with wounds and worms, was not overcome, but proved; for even in his very wrestlings and sufferings, he manifested the patience of a religious
Job 1, 21. mind, and said, *Naked came I out of my mother's womb, and naked shall I depart under the earth; the Lord gave, the Lord hath taken away; as it seemed good to the Lord, so it hath been done; blessed be the Name of the Lord.* And when his wife also urged him, impatient under the strength of his pains, to speak against God some word in the tone of

complaint and envy, he answered and said, *Thou hast spoken as one of the foolish women. If we have received good at the hand of the Lord, wherefore shall we not endure evils? In all these things which happened unto him, Job sinned not with his lips in the sight of the Lord.* Therefore the Lord God gives unto him a testimony, saying, *Hast thou considered My servant Job? For there is none like him in the earth, a man without complaint, a true worshipper of God.* Job 2, 10. Job 1, 8.

7. And Tobias, after his noble works, after the many and glorious praises of his mercifulness, under the suffering of blindness, fearing and blessing God in his adversity, did through bodily calamity obtain the more increase of praise; and him also his wife endeavoured to corrupt, saying, *Where are thy righteous deeds? Behold what things thou sufferest.* But he, stedfast and rooted in the fear of God, and armed by a religious faith unto all endurance of suffering, yielded not in pain to the tempting of his unstedfast wife, but wrought the more favour with God, by a more abounding patience. Him afterward the Angel Raphael approves, and says, *For when thou didst pray, and Sara thy daughter in law, I did offer the remembrance of your prayer, in the presence of the glory of God; and when thou didst bury the dead likewise; and because that thou didst not delay to rise up and leave thy dinner, and wentest and didst bury the dead, I was sent to make proof of thee. And God again hath sent me, to heal thee and Sara thy daughter-in-law; for I am Raphael, one of the seven holy Angels, who are present, and go in and out, before the glory of God.* Tob. 2, 14. Deum promeruit. Tob. 12, 12.

8. This exercise of patience righteous men have ever manifested, this lesson the Apostles themselves observed, according to the commandment of the Lord; not to murmur in adversity, but whatsoever things occur in this world, to receive them in strength and patience. For the people of the Jews herein ever offended, by their manifold murmurings against God. Thus, in Numbers, the Lord God bears witness, saying, *Let their murmuring cease from Me, and they shall not die.* Dearest brethren, we must not murmur in adversity, but in patience and strength endure whatsoever befals, since it is written, *The sacrifice to God is a broken* Numb. 17, 10. Ps. 51, 17.

TREAT. IX. *spirit; a contrite and humbled heart God doth not despise:* and since in Deuteronomy also the Holy Spirit counsels by Moses, and says, *The Lord thy God will vex thee, and will lay hunger upon thee, and it shall be known in thine heart, if thou hast well kept His commandments, or not.* And again; *The Lord your God proveth you, that He may know whether ye love the Lord your God with all your heart and with all your soul.* Herein Abraham pleased God, because, to the end that he might please Him, he neither feared to lose his son, nor refused the burden of slaying him. You, who cannot bear to lose a son, by the law and portion of mortality, what would you do, if you were commanded to slay your son?

Deut. 8, 2.

Deut. 13, 3.

9. Fear of God, and faith, ought to make you of ready mind unto all things. Though loss of wealth be your lot, though your limbs be harrassed by the fixed and painful ravage of diseases, though the removal of wife, of children, and of friends, bring its gloomy and painful separation, be these things not offences to you, but combats; let them not impair or break the faith of the Christian, but rather manifest his valour in the struggle; since all injury of present evils is to be despised in the confidence of the good things that are to be. Unless the fight have first come, there cannot be the victory; when victory has in the strife of battle been attained, then is given to the conquerors their crown. The pilot is discerned in the tempest, the soldier is approved in the field. It is a trial without endurance, when danger is not; the combatting of adversity gives approval of what is real. A tree which rests in depth of root, is unmoved by winds when they descend upon it; the ship which firmly rests upon its cable, is struck but not broken by the waves; and when the corn is wrought in a threshing-floor, the strong and heavy grains despise the wind, while empty chaff is wafted off upon its blast. Thus moreover the Apostle Paul, after shipwrecks after stripes, after tortures many and grievous of the flesh and body, says that he is not worn but bettered by evil things, inasmuch as in his being the rather afflicted he was more certainly proved. *There was given to me*, saith he, *a thorn of my flesh, the angel of Satan, to buffet me, that I should not be exalted; for which thing I besought the Lord thrice,*

2 Cor. 12, 7.

that it might depart from me. And He said unto me, My grace is sufficient for thee; for strength is made perfect in weakness. When therefore weakness and insufficiency and any desolation lays hold upon us, then our strength is being made perfect; then faith, if it have stood fast in the trial, is crowned; as it is written, *The furnace proveth the potter's vessels; and just men the trial of tribulation.* This, in fine, lies between us, and others who know not God, that they in adverse things complain and murmur; while adversity calls us not away from the truth of virtue and faith, but makes us strong amidst suffering. This present visitation, of the strength of the body drained by an inward flux, of fire in the marrow breaking out in wounds upon the jaws; the entrails shaken by continual vomiting, the eyes made bloodshot by fever, the feet of some or other parts of the body removed through access of putrid disease, while from the debility occasioned in this maiming and waste of the body, either motion is impeded, or hearing obstructed, or sight lost, is a profitable instancing of faith. What greatness is it of spirit, to battle, in strength of soul unshaken, against these assaults of desolation and death! How glorious, to stand, unbending, among ruins of the human race, instead of lying prostrate with those who are void of a hope in God! It becomes us best, to be joyful, and to embrace with gladness that which the occasion grants us, namely, that in the stedfast eliciting of our faith, and the going on unto Christ, through labour borne, in Christ's narrow way, we are accepting that reward of His life and faith, which Himself will adjudge.

Ecclus. 27, 5.

10. Doubtless, let him fear to die, and only him, who, unborn of water and of the Spirit, is the property of hell-fire; let him fear to die, who is without title in the Cross and passion of Christ; let him fear to die, who is to pass from death here into the second death; let him fear to die, on whom at his going away from life, an eternal flame will lay pains that never cease; let him fear to die, on whom the longer delay confers this boon, that his tortures and groans will begin later. There are many among ourselves, who die in this pestilence; that is, there are many among us, who are set at liberty from the life below. This pestilence, as to Jews and heathens and Christ's enemies it is a plague, so

TREAT. IX. to the servants of God is it departure to their salvation. That without distinction between man and man, the just and the unjust die alike, think not, because of this, that the good and the wicked pass to the same end; the righteous are refrigerium. called to their refreshing, the unrighteous hurried into punishment; the faithful obtain a speedier deliverance, the unbelieving a speedier retribution. We are inconsiderate and ungrateful, dearest brethren, concerning the divine bounties, and account not of that which they bestow upon us. Behold, virgins depart peaceably and securely in their full honours, unfearing the threats and corruptions and polluted places of coming Anti-Christ; boys, escaped the peril of their unsafe years, happily arrive at the reward of continence and innocency; the delicate matron is no longer in dread of torture, obtaining ransom, by an early death, from fear of persecution, and from the hands and torments of the slaughterer. By the terrors of mortality and of the times, lukewarm men are heartened, the listless nerved, the sluggish awakened; deserters are compelled to return; heathens brought to believe; the congregation of established believers is called to rest; fresh and numerous champions are banded in heartier strength for the conflict, and having come into warfare in the season of death, will fight without fear of death, when the battle comes.

11. This further effect, dearest brethren, how suitable, how necessary is it; that this pestilence and plague, which appears full of terrors and gloom, is a trial of the righteousness of each, and puts the minds of mortal men into a balance; trying whether those that are in health tend them that are sick; whether relatives are dutifully affected towards their kindred; whether masters feel pitifully towards servants who are languishing; whether physicians keep from leaving the sick who entreat their aid; whether the passionate reduce their violence of temper; whether the avaricious can quench even by fear of death the insatiable heats of their feverish covetousness; whether the proud bend the neck; whether the reprobate remit their daring; whether, their dear ones being carried off, the rich even then do any wise dispense and give when they are to die without heirs. Were it that none other boon were brought by this mortality, herein greatly has it been of profit to Christians and the servants of God, that

learning to be not afraid of death, we begin to look on martyrdom with desire. Trainings are these for us, not losses; they give to the mind the praise of courage, and by contempt of death prepare it for the crown.

12. But some one may here in opposition say, 'It is for this cause that I have sorrow in the present mortality, in that having made myself ready for confession, and having devoted myself to bear my passion with my whole heart and in fulness of virtue, I am robbed of my Martyrdom, being anticipated by death.' But in the first place, Martyrdom is not in your control, but in the condescension of God; nor can you say that you have lost, what you know not that you merit to obtain. And, besides this, God the Searcher of reins and heart, beholder and inspector of hidden things, sees thee, and praises and approves; and He who perceives that the virtue was ready in you, will measure to your virtue its reward. Had Cain, when he brought the offering to God, already slain his brother? And yet God foreseeing already condemned the fratricide which he conceived in his heart. As in him the evil intention and purpose of wickedness was anticipated by a foreseeing God, so also in the servants of God, in whom confession is intended, and Martyrdom conceived in mind, a will devoted to what is good is crowned by God the Judge. It is one thing for will to be wanting when Martyrdom is offered; another, in absence of the Martyrdom, for will to be present. As the Lord finds when He calls you, so also He judges of you; since Himself bears witness and says, *And all the Churches shall know, that I am Searcher of the reins and heart.* For neither doth God require our bloodshedding, but our faith; since neither Abraham, nor Isaac, nor Jacob, were slain, yet merited they to be honoured first among the Patriarchs, for the merits of faith and righteousness; into whose feast is gathered whosoever is found faithful and righteous and laudable. Rev. 2, 23.

13. We should remember that we ought to do, not our own will, but the will of God; according as the Lord has commanded us daily to pray. How misplaced is it, and how perverse, while we make it our prayer that the will of God may be done, yet when God calls and withdraws us from this world, not at once to obey the requirement of His

TREAT. IX. will! We oppose and withstand, and after the manner of contumacious servants we are carried into the presence of our Lord with reluctance and sadness, departing hence under the constraint of necessity, not the obedience of choice; and desire we to be honoured of Him with heavenly rewards, whom we approach against our will? Why then do we pray and beseech that the kingdom of heaven may come, if bondage on earth delights us? Why in oft-repeated prayers do we enquire and ask that the day of the kingdom may hasten, when we desire and have it rather in our wish, to serve the Devil here, than to be reigning with Christ?

14. Moreover, that the marks of a divine Providence might more clearly be manifest, that the Lord to whom future things are known, counsels for the true salvation of them who are His, when one of our colleagues and fellow-Priests, worn now with infirmity, and under the anxiety of approaching death, made prayer that longer time might be granted him; there stood beside him, in his entreaty, and while as he was well nigh dying, a youth of venerable honour and majesty, of a lofty stature, and shining presence, and on whom the face of man could scarcely look with fleshly eyes, as he stood by him, were it not that now he was able to see him, in this near time of his departure from the world. He, not without a displeasure both of feeling and tone, rebuked him thus, "Are ye afraid to suffer? Are ye unwilling to depart? What shall I do to you?" It was the word of rebuke and warning, from One who, when men are solicitous about persecution, and careless of their summons, concedes not to their present desire, but consults for hereafter. Our brother and colleague heard in his death, that which he was to say to others. In death he heard, what hearing he should but repeat; not for himself he heard it, but for us. For wherefore the lesson given, to one who was now in departing? Yea, he was taught it for us who remain; that witnessing a Priest of God rebuked, when he petitioned for his longer leave, we might learn what to all men is their true gain.

15. To ourselves also, (who are the least and last,) how many times has it been revealed, how frequently and manifestly, by God's pleasure, have I been directed, assiduously to protest, and publicly declare, that we ought not to sorrow

for those our brethren, who by the Lord's summons have been set at liberty from the life below; assured that they are not gone away, but gone forward; that in departing from us they are but leading the way, as is men's wont in a journey or upon a voyage; that we owe them our affection, rather than our lamentations; and ought not to put on the garb of black here, while they have already taken on them white raiment there; since occasion must not be given to the Gentiles, for the deserved and just reproach, that while we say of men, they are alive with God, we mourn for them as extinct and perished; and that a faith which we manifest by language and utterance, is disproved in the testimony of our feeling and thoughts. de sæculo.

16. So doing, we play false to our hope and faith; unreal, counterfeit, fictitious, do those things appear which we affirm. It nothing profits to set out virtue in our words, in our acts to undo the truth. In a word, the Apostle Paul condemns and rebukes and blames any, who sorrow at the departing of them who are dear to them. *I would not*, says he, *have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them which are asleep in Jesus, will God bring with Him.* 1 Thess. 4, 13. They, he says, sorrow in the departing of their friends, which have no hope. But we who live by hope, and believe in God, and are assured that Christ suffered for us, and that He rose again, abiding in Christ, and having resurrection by Him and in Him, wherefore do we either ourselves unwillingly depart forth from life, or lament and grieve for those of us who do depart, as though they perished? Christ Himself, our Lord and God, cautions us, and says, *I am the resurrection and the life: he that believeth in Me, though he die, shall live; and whosoever liveth and believeth in Me shall not die eternally.* John 11, 25. If we believe in Christ, let us put faith in His words and promises; and since we shall not die eternally, let us pass in joyful assurance unto Christ, with whom for ever we shall both live and reign. In dying at this present, by death gain the transit to immortality; eternal life cannot follow, unless it has been given us to depart hence; nor is this departure, but transition; when the journey of time is concluded, a transit unto

Treat. IX. things eternal. Who will not make speed unto the better things? Who does not long to be changed, and made anew unto the likeness of Christ, and to gain an earlier entrance to the dignity of heavenly grace? It is the spoken word of Paul the Apostle; *Our conversation*, saith he, *is in heaven; from whence also we look for the Lord Jesus Christ, Who shall change the body of our humility, conforming it to the body of His glory.* That such we shall be, Christ the Lord also promises, when in these words He prays the Father for us, that we may be with Him, and live with Him in the eternal seats, and be joyful in the realms of heaven; *Father, I will that they also whom Thou hast given Me, be with Me where I am; and may see the glory which Thou gavest Me, before the world began.*

Phil. 3, 21.

John 17, 24.

17. He who is going to the seat of Christ, to the brightness of the heavenly kingdoms, ought not to weep and lament, but rather, according to the promise of the Lord, according to his belief of the truth, to be joyful in this his departure and translation. Thus accordingly we find Enoch was translated, who pleased God; as divine Scripture bears witness, and speaks in Genesis: *And Enoch pleased God, and he was not found after, because God translated him.* His having been found well-pleasing in the sight of God, wrought for him a translation out of this infectious world. Thus also the Holy Spirit teacheth by Solomon, that they who please God are earlier taken hence, more speedily set free; lest abiding longer in this world they be polluted by its contact with them. *He was taken away*, saith he, *lest that wickedness should alter his understanding, for his soul pleased God; wherefore hasted He to take him away from the midst of wickedness.* Thus also in the Psalms, the soul devoted in spiritual faith unto its God, makes haste unto the Lord, saying, *How amiable are Thy tabernacles, O God of hosts! My soul longeth and hasteth unto the courts of God.* It is for him to wish to remain long below, who finds below his enjoyment; whom a flattering and deceiving world, attracts by the enticements of earthly pleasure.

Gen. 5, 24. Heb. 11, 5.

meruit.

Wis. 4, 11.

Ps. 84, 1.

18. Furthermore, whereas the world hates the Christian, wherefore love that which hates thee? and not rather follow Christ, who both redeemed and loves thee? John in his

Epistle cries out and says, warning us lest we be not made lovers of the world, while we indulge in carnal desires; *Love not*, says he, *the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him; for all that is in the world is lust of the flesh, and lust of the eyes, and pride of life, which is not of the Father, but of the lust of the world; and the world will pass away and the lust thereof; but he that doeth the will of God abideth for ever, even as God abideth for ever.* Rather, dearest brethren, in fulness of spirit, firm faith, and hearty courage, let us be prepared unto all the will of God; shutting out our dread of death, and thinking of the deathlessness which comes beyond it. Herein let us manifest that we live as we believe;—on the one hand, by not lamenting the departure of them we love; and on the other, when the day of our own summons comes, by going without delay and with a ready mind, unto the Lord who calls us. 1 John 2, 15.

19. Ever as the servants of God ought thus to do, now ought they to do so much more, in a world which has begun to crumble, and is beset with storms of harassing calamity; for seeing ill things are begun, and since we know that worse are impending, we ought to account it our greatest gain, to take our departure hence the sooner. If the walls of your mansion were tottering with age, the roof shaking above you, and the edifice, wasted and wearied out, threatening an instant ruin of its time-enfeebled structure, would you not in all haste go forth from it? If, when you were on a voyage, a swelling and troublous tempest tossed up the waves in its strength, and betokened impending shipwreck, would you not hurry forward to the port? See a world tottering and going down; witnessing to its own dissolution, not merely in the old age of things, but in their conclusion; and thank you not God, are you not rejoiced, that escaping by an earlier removal, you are rescued from overhanging ruins and shipwrecks and plagues? vid. supr. 2. and viii. 2.

20. We ought to consider, dearest brethren, we ought indeed to retain in our meditations, that we have renounced the world, and are continuing here, for this mean season, as strangers and pilgrims. Let us embrace the day, which makes over each of us to his own resting-place; which, after

TREAT. IX. rescuing us hence, and ridding us of the chains of earth, places us back in Paradise, and in the heavenly kingdom. What man that is journeying abroad, doth not hasten backward to his native land? Who that is speeding a voyage toward them he loves, longs not with more ardour for a prosperous wind, that so he may embrace his friends the sooner? Paradise we are to reckon for our native land[c]; Patriarchs are now our parents: wherefore not haste and run, to behold our Country, to salute our Parents? It is a large and loving company who expect us there, parents, brothers, children, a manifold and numerous assemblage longing after us, who having security of their own immortality, still feel anxiety for our salvation. What a common gladness, both to them and us, when we pass into their presence and their embrace! and O sweet heavenly realms, where death can never terrify, and life can never end! Ah, perfect and perpetual bliss! There is the glorious company of the Apostles; there is the assembly of Prophets exulting; there is the innumerable multitude of Martyrs, crowned after their victory of strife and passion; there are Virgins triumphant, who have overcome, by vigour of continency, the concupiscence of the flesh and body; there are merciful men, obtaining mercy, who fulfilled the works of righteousness by dealing food and bounty to the poor, and in obedience to the instructions of the Lord translated the inheritance of earth into the treasuries of heaven. To these, dearest brethren, let us with eager longings hasten: let it be the portion which we desire, speedily to be among them, speedily to be gone to Christ. God behold this thought of ours! This purpose of our mind and faith may the Lord Christ witness!—who will make the recompenses of His glory the larger according as man's longings after Him have been the stronger.

patriam.

[c] Patriam; this is the ordinary term for the unseen world. E. g. in the Hymn,

Quicunque ut horas noctium
Nunc concinendo rumpimus
Ditemur omnes affatim
Donis beatæ *patriæ*.

TREATISE X.

ON WORKS AND ALMS.

[The following was written about A.D. 254, while the Church was in peace. The Homily on alms-deeds supports its own doctrine by it. Bp. Fell observes, that it "seems to have been providentially written, to prepare the Christians of Carthage, to succour certain Numidians who about this time were taken prisoners by the Barbarians."]

MANY and great are those divine bounties, dearest brethren, wherein the plentiful and abundant mercy of God the Father and of Christ, both hath been, and ever continues to be, exercised for our salvation; in that the Father sent His Son, in order to preserve and quicken us, and thereby to restore us, and in that the Son was sent, and willed to be called the Son of man, that He might make us sons of God; humbled Himself, that He might upraise a race which before was fallen; was wounded, that He might heal our wounds; served, that He might ransom to liberty them that were in servitude; endured to die, that He might give to mortal men the boon of immortality. These are manifold and great exercises of divine mercifulness; but beyond this, what care for us is it, and how great lovingkindness, that by a saving method it is provided, that further means should be appointed for securing man's salvation, after he has received redemption. For when the Lord at His coming had healed those wounds which Adam brought, and had cured the poisons of the old serpent, He placed a law on him who was made whole, and commanded him to *sin no more, lest some worse thing should come unto him.* We were closed in a narrow bound, we were shut up in straits, by the ordinance of innocency: nor would the weak-

ut plenius consulatur.

vid. John 5, 14.

TREAT. X. pietas.

ness and insufficiency of human frailty have had whereto to betake itself, had not divine pity, again succouring it, opened some way of securing salvation, by directing it to works of righteousness and mercy; so that whatsoever defilements we contract afterwards, we may wash away by alms.

Prov. 16, 6.

2. The Holy Spirit speaks in the divine Scriptures and says, *By alms and faith sins are cleansed away;* not, that is, those sins which had been contracted before, for those are cleansed by Christ's blood and sanctification. Likewise again He saith, *As water quencheth fire, so alms quencheth sin.* Here too it is shewn and laid down, that as in the Laver of salutary water the fire of hell is quenched, so by alms-givings and righteous works the flame of offences is set at rest. And because in Baptism remission of sins is given once for all, diligent and unintermitting deeds of charity, following the similitude of Baptism, dispense the mercifulness of God a second time. This also the Lord teaches in the Gospel; for when His Disciples were observed upon, for that they eat, nor first washed their hands, He answered and said, *He that made that which is within, made that which is without also: but give alms, and, behold, all things are clean unto you:* teaching that is and shewing, that the hands are not, but the breast is to be washed; that uncleanness must be removed from within, rather than from without; but that he that cleansed that which is within, cleansed also that which is without, and that he whose mind is cleansed, has begun to be clean also in flesh and body. And next admonishing and pointing out to us, by what means we may become clean and purified, He gives the further charge of exercising almsdeeds. He in His mercy teaches and admonishes us to exercise mercy; and because He seeks to save those, whom He bought with a great price, He teaches that they who after the grace of Baptism have grown unclean, may be purged a second time. Let us acknowledge therefore, dearest brethren, this saving gift of divine indulgence, and since without some wound of conscience we cannot be, let us, for the cleansing and purging of our sins, by spiritual remedies obtain healing for our wounds[a].

Ecclus. 3, 30.

operatio.

Luke 11, 41.

[a] This passage is referred to in the Homily on Almsdeeds. (Part II.) After quoting Luke xi. 41. Tob. iv. 10. Ecclus. iii. 30. the writer proceeds. "And thereupon

3. Let no man so flatter himself with purity and spotlessness of heart, as, from reliance on his innocency to think that his wounds have no need of medicine; since it is written, *Who shall boast that he hath a pure heart? Or who shall boast that he is clean from sins?* And again in his Epistle John sets forth and says, *If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins.* But if no man can be without sin, and whosoever says he is faultless is either proud or foolish; how needful, how bountiful is the divine compassion? which, as knowing that they who are made whole still are not free from wounds in a measure afterward, gave saving remedies, by which wounds may again receive cure and healing.

Prov. 20, 9. 1 John 1, 8. 9.

4. Never in fine, dearest brethren, has the divine instruction been wanting, never has it failed, whether in the Old or New Scriptures, always in every place to provoke God's people to works of mercy; and by the tones and exhortations of the Holy Spirit, every one that is instructed in the hope of the heavenly kingdom, is commanded to give alms. The God of Isaiah requires and ordains; *Cry in strength,* He saith, *and*

Is. 58, 1.

that Holy Father Cyprian taketh good occasion to exhort earnestly to the merciful work of giving alms and helping the poor, and there he admonisheth to consider how wholesome and profitable it is to relieve the needy, and help the afflicted, by which we may purge our sins, and heal our wounded souls. But some will say unto me, If almsgiving and our charitable works towards the poor be able to wash away sins, to reconcile us to God, to deliver us from the peril of damnation, and make us the sons and heirs of God's kingdom, then are Christ's merits defaced, and His blood shed in vain; then are we justified by works, and by our deeds may we merit heaven; then do we in vain believe that Christ died to put away our sins, and that He rose for our justification, as St. Paul teacheth. But ye shall understand, dearly beloved, that neither those places of the Scripture before alleged, neither the doctrine of the Blessed Martyr Cyprian, neither any other godly and learned man, when they, in extolling the dignity, profit, fruit, and effect of virtuous and liberal alms, do say that it washeth away sins, and bringeth us to the favour of God, do mean that our work and charitable deed is the original cause of our acception before God, or that for the dignity or worthiness thereof our sins may be washed away, and we purged and cleansed of all the spots of our iniquity; for that were indeed to deface Christ, and to defraud Him of His glory. But they mean this, and this is the understanding of those and such like sayings, that God of His mercy and special favour towards them, whom He hath appointed to everlasting salvation, hath so offered His grace especially, and they have so received it fruitfully, that although, by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition, yet now the Spirit of God mightily working in them, unto obedience to God's will and commandments, they declare, by their outward deeds and life, in the shewing of mercy and charity, (which cannot come but of the Spirit of God and His special grace,) that they are the undoubted children of God appointed to everlasting life."

Treat. X. *spare not; lift up thy voice like a trumpet, and declare to My people their transgressions, and to the house of Jacob their sins.* And when He had ordered that they should be reproached for their transgressions, and had exposed their sins in the full force of His wrath, and had said, that not though they used supplications and prayers and fastings, could they make satisfaction for their offences; nor though they rolled in sackcloth and ashes, could soften the anger of God; yet in the end of His words, pointing out that God can be appeased by only alms, He adds, saying, *Break thy bread to the hungry, and bring the poor that are homeless into thy house; if thou seest the naked, clothe him, and despise not the household of thine own seed. Then shall thy light break forth in season, and thy garments shall arise speedily, and righteousness shall go before thee, and the glory of God shall surround thee. Then shalt thou cry, and God shall hear thee; whilst thou art yet speaking, He shall say, Here I am.*

Is. 58, 1—9.

The remedies of propitiating God, are given in the words of God Himself; what sinful men ought to do, the divine lessons have taught; that God is satisfied by exercises of righteousness, that sins are purged by the merits of mercy. And in Solomon we read; *Shut up alms in the heart of the poor, and these shall intercede for thee from all evil.* And again: *Whoso stoppeth his ears not to hear the weak, he also shall call on God, and there will be none to hear him.* For he can never engage the mercy of the Lord, who has not himself been merciful; or obtain any thing from the divine kindness in prayer, when he has been without clemency towards the prayer of the poor. This likewise in the Psalms the Holy Spirit makes manifest and assures, saying, *Blessed is he that considereth the poor and needy; the Lord will deliver him in the day of evil.* Daniel, mindful of these precepts, when King Nebuchodonosor was in trouble, being affrighted with an evil dream, for the averting of harm, gave him remedies for obtaining the help of God; *Wherefore, O king, let my counsel be acceptable unto thee, and redeem thy sins by almsdeeds, and thine iniquities by shewing mercies to the poor, and God will be patient to thy sins.* Because the king obeyed him not, he underwent those adverse and dreadful things which he had seen; which he might have

operationibus.

Ecclus. 29, 12.

Prov. 21, 13.

Ps. 40, [41,] 1.

Dan. 4, 27.

avoided and escaped, if he had redeemed his sins with alms. The Angel Raphael likewise testifies like things, and charges that alms be willingly and plentifully given, thus saying; *Prayer is good with fasting and alms; for alms doth deliver from death, and it purgeth away sins.* He shews that our prayers and fastings less avail if they be unaided by almsgiving: that supplications alone do little towards gaining what they ask, unless they be sustained by the addition of acts and good works. The Angel reveals and manifests and makes certain, that our prayers become efficacious by almsgiving, by almsgiving our life is redeemed from perils, by almsgiving our souls are set free from death. Tob. 12, 8. 9.

5. Neither, dearest brethren, do we so bring forward these things, as to neglect to prove what Raphael the Angel said by the Testimony of the Truth. In the Acts of the Apostles this truth is ensured in its fulfilment; and by the evidence of an event realized and accomplished, it is made manifest that souls are set free by almsgiving not only from the second but from the first death. When Tabitha who greatly gave herself to good works and almsdeeds had sickened and died, Peter was called to the dead body; and when he, with an Apostle's kindness, had come without delay, there stood round him the widows weeping and petitioning, shewing cloaks and coats and all the garments, which they had before received from her, and interceding for her in death, not by their own words, but by her deeds. Peter knew that that could be obtained, which was thus asked for; that Christ's aid would not be failing to the suppliant widows, because in clothing them He Himself was clothed. Having therefore knelt down and prayed, meet advocate for the widows and the poor, having lifted to the Lord the prayers entrusted to him, turning to the body which now lay washed in the upper chamber, he said, *In the Name of Jesus Christ, Tabitha, arise;* nor did He fail at once to bear His aid to Peter, who had said in the Gospel, that whatsoever is asked in His Name is given. Death therefore is respited, and the spirit rendered back; and while all wonder and are astonished, the body lives again, and takes new breath beneath this light of the world; so powerful were the merits of mercy, so prevailing were righteous works. She who to suffering widows had

deprecantes pro defunctâ. Acts 9, 50.

TREAT. X. dispensed the means of living, earned a recall to life through the widows' intercession.

6. The Lord therefore in the Gospel, Teacher of our life, and Master of our eternal salvation, giving life to the multitude of believers, and when they have obtained life, consulting for them everlastingly, amid His divine commands and heavenly precepts enjoins and appoints nothing with greater frequency, than that we should apply ourselves to almsgiving; not brooding over earthly possessions, but laying up rather treasures in heaven; *Sell*, He saith, *that ye have, and give alms.* And again; *Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also.* And when He would shew to one who had observed the law, how to become perfect and finished, He said, *If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.* Likewise in another place, He says, that one who is merchant of the grace of heaven, and trafficker for eternal salvation, ought, dispossessing himself of all he has, to purchase out of the sum of his patrimony a pearl of price; that is, eternal life of which the price is Christ's blood; *The kingdom of heaven,* He says, *is like unto a merchant man, seeking goodly pearls, who when he had found a pearl of price, went and sold all that he had, and bought it.* Those, in fine, He calls also the sons of Abraham, whom He sees diligent in aiding and nourishing the poor. For when Zacchæus had said, *Behold, the half of my goods I give to the poor, and if I have defrauded any man of any thing, I restore him four-fold;* Jesus answered and said, that *this day is salvation fulfilled to this house, forasmuch as he also is a son of Abraham.* For if Abraham believed in God, and it was counted unto him for righteousness, surely he who according to God's commandment gives alms, believes in God; and he who has the truth of faith, preserves the fear of God; and whosoever preserves a fear of God, considers God in shewing pitifulness to the poor. For he does his good works for this cause, because he

Luke 12, 33. Mat. 6, 19—21. Mat. 19, 21. Mat. 13, 45. Luke 19, 8. 9.

operatur.

believes; because he knows that these things are true which have been afore declared in the words of God; and that holy Scripture cannot lie; that barren trees, that is, men which bear no fruit, are cut down, and cast into the fire, but the merciful are called into the Kingdom. In another place too He calls men full of good works and fruits, faithful, but denies faith to the unfruitful and barren, saying, *If ye have not been faithful in the unrighteous mammon, who will commit to you that which is true? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?* Luke 16, 11. 12.

7. But you feel foreboding and anxiety, lest if you enter in fulness on works of charity, you should perchance be reduced to penury, your patrimony coming to an end by the largeness of your charities;—on this score be fearless, be secure; that never can come to an end, which yields supplies to the cause of Christ, which is the means of celebrating the work of heaven. Neither do I assure you this in my own name, but I engage it by the faith of the holy Scriptures, and the authority of the divine promise. The Holy Spirit by Solomon speaks and says, *He that giveth unto the poor shall never lack; but he that turneth away his eye shall be in great poverty*; shewing that the merciful and the charitable cannot want, rather that the sparing and barren hereafter come to poverty. Likewise the blessed Apostle Paul, full of the grace of the Lord's inspiration, says, *He that ministereth seed to the sower shall both minister bread for your food, and shall multiply your seed sown, and shall increase the growth of the fruits of your righteousness, that in all things ye may be enriched.* And again; *The administration of this service shall not only supply the want of the saints, but shall be abundant also by many thanksgivings unto God.* Because while thanksgivings are addressed to God in the prayers of the poor, because of our almsdeeds and good works, the wealth of the doer is multiplied by the award of God. And the Lord in the Gospel, already considering the hearts of such men, and denouncing with prophetic voice faithless and unbelieving men, testifies and says, *Take no thought, saying, What shall we eat, or what shall we drink,* Prov. 28, 27. Dominicæ. 2 Cor. 9, 10. 2 Cor. 9, 12. perfidis. Mat. 6, 31—33.

TREAT. X. *or wherewithal shall we be clothed? for after these things the Gentiles seek; but your heavenly Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.* To them He says that all things are added and yielded, who seek the kingdom and righteousness of God. For the Lord says, that when the day of judgment comes, they are admitted to partake in the kingdom, who have exercised good works in His Church.

operati in Ecclesiâ.

8. You fear lest, by some chance, your estate should fail you, if you begin to deal out plentiful charities from it; and do you forget, unhappy man, that while you fear your worldly wealth should fail you, your life and your salvation are themselves failing? And while you are anxious that none of your property be wasted, you consider not that you are yourself wasting, who are lover of mammon rather than of your own soul; and that while you fear for the sake of yourself lest you lose your patrimony, you are losing yourself for your patrimony's sake. Wherefore well does the Apostle exclaim and say, *We brought nothing into this world, and neither can we carry any thing out; having therefore food and clothing, let us be therewith content. But they that will be rich fall into temptation and into a snare, and into desires many and hurtful, which drown a man in perdition and destruction. For covetousness is the root of all evils, which some desiring have made shipwreck from the faith, and pierced themselves through with many sorrows.* Do you fear lest perchance your patrimony fail, if you begin to deal large charities out of it? Yet when was it ever, that the means of living could fail a righteous man? When it is written, *The Lord will not slay with famine the soul of the righteous.* Elias in solitude finds food from the ministry of ravens; and Daniel in the den closed in by command of the king, for a spoil of lions, was supplied with a meal divinely procured for him; and do you fear, when you do good works, and earn the Lord's favour, that your food will fail you? whereas Himself in the Gospel, in reproach of them that are of doubtful mind and little faith, testifies and says, *Behold the fowls of heaven, for they sow not, neither do they reap, nor gather into barns, and your*

1 Tim. 6, 7—10.

Prov. 10, 3.

vid. Bell and Dr. 37.

Dominum promerenti.

Mat. 6, 26.

heavenly Father feedeth them; are ye not better than they? God feeds the fowls, and sparrows have their provision granted, and creatures which have no sense of any thing Divine, are in want neither of drink nor meat. Do you think that to a Christian, that to God's servant, that to a man given to good works, that to one that is dear to his Lord, want will ever come? except you suppose, that whoso gives food to Christ, by Christ will not be fed, or that they will want earthly things, to whom the heavenly and the divine are assigned.

9. Whence is this unbelieving thought? Whence this impious and sacrilegious reflection? What doth a faithless breast within the house of faith? Wherefore is he named and called a Christian, who altogether is without faith in Christ? The name of Pharisee befits you more. For when the Lord in the Gospel discoursed concerning almsgiving, and faithfully and savingly cautioned us, by prudent charities, to make to ourselves friends out of our earthly lucre, who should afterwards receive us into eternal habitations, the Scripture says further after this, *But the Pharisees also, who were very covetous, heard all these things, and they derided Him.* We see some like them now in the Church, whose closed ears and blinded hearts let in no light from spiritual and saving counsels; concerning whom there is no need to wonder that they despise the discourses of the servant, when we see that such men are despisers of the Lord Himself. Luke 16, 14.

10. Wherefore flatter yourself with these empty and foolish imaginings, as if you were hindered from charitable deeds by alarm and anxiety for the future? Wherefore spread before you these shadows and tricks of an unreal excuse? Yea, confess what is the truth; and since you cannot deceive Him who knows it, draw into light the secret and hidden things of your mind. The shades of barrenness have beset your spirit; the light of truth has departed from it, and deep and profound darkness of avarice has blinded your carnal breast; you are captive and slave of your money; you are fast in the chains and bonds of covetousness; whom Christ had once loosened, again you are become bound. You save up wealth, which saved though it be, renders back to

TREAT. X. you no safety; you heap up a fortune whose weight only burdens you with a heavier load; forgetting what God answered to the rich man, who boasted with foolish exultation in the abundance of his overflowing gatherings;

Luke 12. 20. *Thou fool,* He saith, *this night thy soul is required of thee; then whose shall those things be, which thou hast provided?* Why do you brood alone over your wealth? Why to your penalty heap up the load of your estate? so that as you are richer to the world, you become poorer to God. Divide your profits with the Lord your God; share your gains with Christ: make Christ partaker of your earthly possessions, that He also may make you coheir with Him in the realms of heaven.

11. Whosoever you are, that think yourself rich in this world, you err and are deceived. Hear the voice of your Lord in the Apocalypse, rebuking such sort of men in just

Rev. 3. 17. 18. reproaches; *Thou sayest,* He saith, *I am rich, and increased with goods, and have need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness appear not in thee; and anoint thine eyes with eye-salve, that thou mayest see.* You therefore who art wealthy and rich, buy you of Christ gold tried in the fire, that your filth being brought away as if by fire, you may be clean gold, purged by alms and by righteous works. Buy you white raiment, that you who according to Adam wert naked, wert sightless and unseemly, may be clothed in the white garment of Christ. You also, who are a rich and wealthy matron in the Church of Christ, anoint your eyes, not with the colouring of the Devil, but with the eye-salve of Christ; that you may become able to attain unto seeing God, by securing God's favour by good works and conduct. But such as you now are, you cannot exercise charity in the Church; for eyes overclouded with shadows of blackness and shrouded in night, cannot see the needy and poor.

Dominicum, vid. supr. v. 14. 12. You are rich and wealthy; and think you, that you celebrate the Feast of the Lord, who are altogether

negligent of the offering; who come into the Lord's house, without a sacrifice, and take part out of that sacrifice, which the poor has offered[b]? See, in the Gospel, the widow, who was mindful of the heavenly precepts, giving alms amidst the very afflictions and straits of want, casting into the treasury those two mites which were all she had. When the Lord observed and saw her, weighing her good deed, not by the amount, but by the intention, and heeding, not how much she had given, but out of how much, He answered and said, *Of a truth I say unto you, that this widow has cast in more than they all into the offerings of God; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.* Much blessed and glorious woman! Who even before the day of judgment was accounted worthy to be approved by the Judge's voice. Let the rich be ashamed of their barrenness and unbelief; she, a widow, a poor widow, is found plenteous in her charity. And whereas whatsoever is given, is bestowed on widows and orphans, one gives, who ought to have received; that we may know thereby how great penalty awaits the rich man who is unfruitful, since from this instance even the poor ought to exercise charity. And that we may understand, that these works are given to God, and that whosoever exercises them gains favour of the Lord, Christ calls this, *the offerings of God*, and indicates that the widow cast her two farthings into the offerings of God, that

corban. in Dominicum.

operantem.

Luke 21, 3. 4.

meruit.

in opere.

[b] It was the primitive custom in Holy Communion to offer in kind, and out of the offerings the Bread and Wine were taken for the Sacrifice. "Their oblations were of various sorts. Some offered money, vestments, and other precious gifts; and all, it appears, offered Bread and Wine, from which the elements of the Sacraments were taken . . . In time, when the Clergy received donations of a more permanent nature, the oblations of the people fell off. In many places they became extinct, and in the East there remained little more than the shadows and memorials of the primitive customs. Oblations are now in general never made by the laity in the Roman Liturgy; yet in some remote parts the country people, according to Bona, still continue the practice. In the Church of Milan, which has retained its peculiar rites for a long series of ages, and which did not receive the alterations made in the Roman Liturgy by Gregory the Great A.D. 590, the custom of offering Bread and Wine is still in some degree preserved. At the proper time, the officiating priest, accompanied by his assistants, and preceded by two attendants with silver vessels to receive the oblations, descends from the altar to the entrance of the presbytery, where two old men of the School of St. Ambrose, attended by all their brethren, offer three cakes of bread and a silver vessel full of wine. The priest and his attendants then descend to the entrance of the choir, where they receive the same sort of oblations from the women." Palmer's Antiquities, iv. 8. The poor as well as the Clergy were supported from these offerings, as the passage in the text implies.

Treat. X. it may be more and more manifest, that *he that hath pity upon the poor lendeth unto God.*

Prov. 19, 17. 13. Neither let this consideration, dearest brethren, check and recal the Christian from good and righteous works, that one should think himself excused on behalf of the interest of his children; for, in religious expenditure, we ought to think of Christ, who says that He is the receiver of them; preferring to our children, not our fellow-servants, but Christ, as He

Mat. 10, 37. Himself teaches and cautions us: He saith, *He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me,* Likewise in Deuteronomy, for the strength of faith and the

Deut. 33, 9. love of God, things as distinct are written; *Who say,* He saith, *unto their father or mother, I have not known thee, neither did they acknowledge their children, these have observed Thy words, and kept Thy covenant.* For if we love God with our whole heart, we ought to prefer to God neither parents nor children. Which also John in his Epistle sets forth, that there is not love of God in them, whom we see unwilling to

1 John 3, 17. exercise charity to the poor; *Whoso,* he saith, *hath this world's goods, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?* For alms to the poor is a lending to God; and what is given to the least, is given to Christ, earthly things must not by any man be preferred to heavenly, nor human things more esteemed than divine.

vid. 1 Kings 17. 14. Thus that widow in the third Book of Kings, when after all had been consumed in drought and famine, she made her ash-baked bread of the little meal and oil that remained, and having taken this, was going to die with her children, Elias entered, and besought that first there should be given unto himself to eat; and then, out of what remained, that she and her children should eat: nor did she hesitate to obey, nor did the mother in hunger and in want prefer her children to Elias. Yea in God's sight is done a deed which might please God; readily and freely what was asked is offered; not a portion from out of abundance, but out of a little all is given; while her children were hungering, another is fed before them; amid penury and famine, food is less esteemed than mercy; that so, while in salutary works life ac-

cording to the flesh is despised, the soul according to the spirit may be saved. Elias, therefore, bearing the type of Christ, and shewing that He, according to His loving mercy, renders to each their recompense, answered and said, *Thus saith the Lord; The vessel of meal shall not fail, and the cruise of oil shall not waste, until the day that the Lord giveth rain upon the earth.* According to the faith of the divine promise, those things which she gave were multiplied and heaped up to the widow; and, her righteous works and the merits of mercifulness taking to themselves accumulation and increase, vessels of meal and oil were measured to her to the full. Nor did the mother rob her children of that which she gave to Elias, but rather conferred upon her children that which she did bountifully and piously. And she not yet did know Christ, not as yet had heard His precepts; not redeemed by His Cross and passion, repaid she meat and drink for blood; to shew thereby how much he offends in the Church, who preferring himself and his children to Christ, saves up his wealth, instead of sharing a plenteous patrimony with the necessities of the needy. 1 Kings 17, 14.

15. Nay, but there are many children at home, and the largeness of your family withholds you, from applying yourself liberally to righteous works; yet you ought to be exercised in this duty the more abundantly, on the very ground that you are the father of those many pledges. There are the more, in whose behalf you have to entreat the Lord; there are offences of many to be redeemed; consciences of many to be purged; souls of many to be set free. As in the life of this world, the cost is greater of nurturing and maintaining children, as their number is more; so in the spiritual and heavenly life, as you have the larger number of children, so ought your outlay of works to be. Thus Job also offered many sacrifices in behalf of his children; and according to the number of the pledges in his dwelling, was the number of sacrifices which were given to God. And since every day there cannot but be that which is done sinfully in the sight of God, neither were there less than daily sacrifices, whereby their sins might be wiped away. Divine Scripture proves this, saying, *Job, a true and upright man, had seven sons and three daughters, and cleansed them, offering for them* Job 1, 5.

Treat. X. *victims to God, according to the number of them; and for their sins one calf.* If therefore you truly love your children, if you manifest to them a plenteous and parental sweetness of operari. affection, you ought to be increasedly bountiful, that by such righteous bounty you may commend your children to God. And reckon not that he should be father of your children, who is transient and unabiding; but secure Him for their Father, who is the eternal and abiding Father of spiritual sons. To Him assign that wealth of yours, which you save for your heirs; let Him be guardian, Him executor to your children, let Him be in divine majesty their Protector, against all the injuries of this world. Property put in trust with God, the State seizes not, the exchequer taxes not, nor does the law practise on. A heritage is safely settled, which is reserved under the guardianship of God. This is indeed to provide in time to come, for the children of your love; this is to consult with a parental pity for future heirs, according Ps. 36, [37],25. 26. to the faith of the divine Scripture, which says, *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed wanting bread. All the day long he is merciful and lendeth; and his seed is blessed.* And again; Prov. 20, 7. *He who walketh without reproach in his integrity, shall leave blessed children after him.*

16. You, a father, therefore, play false and betray, unless you counsel faithfully for thy children, and make provision for pietate. their welfare with religious and real affection. You who devote yourself to the earthly rather than the heavenly inheritance, to commend your children to the Devil rather than to Christ, are twice sinning, and fall into twofold and double guilt; in that you do not procure for your children the aid of God their Father, and in that you teach your children to love their inheritance more than Christ. Be rather to your children such a father as Tobias was; give to your pledges useful and saving instructions, such as he gave his son; command your children as he commanded his son, saying, Tob. 14, 10. 11. *And now, my son, I command thee, serve God in truth, and do before Him that which pleaseth Him, and command thy sons that they exercise righteousness and alms, and be mindful of* Tob. 4, 5—11. *God, and bless His Name always.* And again; *All the days of thy life, most dear son, be mindful of God, and be not*

willing to transgress His commandments. Do righteousness all the days of thy life, and be not willing to walk in the way of iniquity, because if thou deal truly, there will be respect of thy works. Give alms of thy substance, and turn not away thy face from any poor; so shall it be, that neither shall the face of God be turned away from thee. As thou hast, my son, so do; if thy substance is abundant, give alms of it the more; if thou hast little, communicate of that little. Because alms doth deliver from death, and suffereth not to come into darkness. For alms is a good gift, unto all that give it, in the sight of the most high God.

17. What sort of largess is that, dearest brethren, which is displayed in the presence of God? If in a Gentile largess, it seems great and glorious to have Proconsuls or Emperors present, and increased decoration and expense is ordered by them that present it, that they may please the great, how much more illustrious and greater is the glory of that largess, at which God and Christ are Spectators? How much richer decorations and larger expense must be set forth, when the powers of heaven assemble to the spectacle, when Angels all assemble, when the presenter is not candidate for a four-horsed chariot, or a Consulship, but receives eternal life; when not the empty and transitory favour of a populace is pursued, but there is received the perpetual reward of the heavenly kingdom! And that the slothful and the barren, who for lust of money exercise no good works unto fruit of salvation, may feel the greater shame, and their sordid conscience may the more be smitten by the blush of their dishonour and vileness, let every man set before his eyes the Devil with his servants, that is, with the people of perdition and death, breaking forth into the midst; and with the people of Christ, where He is and judges, thus provoking the contest of comparison. "I for them whom Thou seest with me, neither received blows, nor underwent stripes, nor endured the Cross, nor poured my blood, nor have I redeemed my family with the price of passion and bloodshedding; nor yet do I promise them a heavenly kingdom, nor call them afresh to Paradise, by a second immortality; but shows for me how precious, how vast, with what abounding and long labour procured, with means the most sumptuous do they

munus.

munera.

TREAT. X. supply, pawning or selling their substance, to provide the exhibition; while unless a worthy display be proffered, they vid.supr. i. 10. are rejected with revilings and hissings, and well-nigh stoned by the madness of the people. Shew of Thine own, O Christ, exhibitors such as these, influenced by Thine instructions, ready to receive things heavenly in exchange for earthly, I say, the rich ones, those who abound in affluence of means;—shew whether in the Church under Thy presidency and Thine munus. eye they present a like munificence, pledging or dispersing their possessions, yea making them their better possession, by exchanging them into heavenly treasures. By these my perishing and earthly exhibitions, none is fed, none is clothed, none is supported by the comfort whether of meat or drink; all is wasted, between the madness of the exhibitor and the delusion of the spectator, in the lavish and foolish vanity of disappointing pleasures. There, in Thy poor, Thyself art clothed and fed, Thyself promisest eternal life to the bountiful; yet hardly are Thy followers in equality with mine that perish, though honoured by Thee with divine wages and heavenly recompences." What do we answer to these things, dearest brethren? While the minds of the rich are involved in unbelieving barrenness and a night of shadows, how do we defend them, by what excuse acquit them,—we, who so fall below the servants of the Devil, as not to render payment, even in little things, to Christ, for the cost of His passion and blood?

18. He has given us commands; He taught His servants what they ought to do; in promising reward to them that give, and threatening punishment on the unfruitful, He has made known His sentence, and has afore pronounced the judgment He will give. What excuse can there be for the inactive? what pretext for the unfruitful? Because if the servant do not that which he is commanded, the Lord will do Mat. 25, 31—46. what He threateneth; who also saith, *When the Son of Man shall come in His glory, and all the Angels with Him, then shall He sit in the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them that*

shall be on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? Thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? Naked, and we clothed Thee? Or when saw we Thee sick and in prison, and we came unto Thee? Then shall the King answer and say unto them, Verily I say unto you, In so far as ye did it unto one of the least of these My brethren, ye did it unto Me. Then shall He say also unto them that shall be at His left hand, Depart from Me, ye cursed, into everlasting fire, which My Father hath prepared for the Devil and his Angels. For I was an hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and ministered not unto Thee? And He shall answer them, Verily I say unto you, In so far as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting burning; but the righteous into life eternal.

19. What greater things could Christ pronounce to us? How could He more call forth our works of righteousness and mercy, than in saying, that whatever is given to the needy and poor, is given to Himself; and in saying that He is offended, if the needy and poor be not supplied? to the end that he who in the Church is not moved by regard to his brother, may yet be moved by looking on Christ; and he who considers not a fellow-servant in toil and want, may yet consider the Lord who stands in that very man whom he despises. And, therefore, dearest brethren, ye whose fear is bent to Godward, and, the world now spurned and trampled underfoot, whose mind is raised to things lofty and divine; with full faith, with mind devout, with works unceasing,

Treat. X. let us offer obedience and approve ourselves unto the Lord: let us give to Christ earthly garments, that we may receive the clothing of heaven; let us give drink and meat of earth, as going to a heavenly banquet, with Abraham and Isaac and Jacob; that we reap not little, let us sow plentifully: let us consult for our safety, and for eternal salvation, while there is time; as Paul the Apostle advises and says, *As we have therefore time, let us do good unto all men, especially unto them who are of the household of faith. But let us not be weary of well-doing, for in due season we shall reap.*

Gal. 6. 10. 9.

20. Let us consider, dearest brethren, what the body of believers did under the Apostles, when at the first beginnings the mind was strong in greater virtues, and the faith of believers yet new was burning with warmth of faith; then they sold houses and farms, and freely and largely offered their amount to the Apostles, to be distributed among the poor; selling and dispersing the earthly patrimony, and translating their estates thither, where they were to enjoy the fruits of an eternal possession; there getting houses, where they were going to live for ever. Such was their abundance in good works then, as was their unity in love; as we read in the Acts of the Apostles; *And the multitude of them that believed, dealt with one heart and one soul; neither was there any difference between them, nor did they account ought their own, of the goods which belonged to them, but they had all things common.* This is to become truly Sons of God by spiritual birth; this is by a heavenly law to imitate the considerateness of God the Father. For whatsoever is of God, is in our using common, nor is any man shut out from His bounties and gifts, to the end the whole human race may equally enjoy God's goodness and bounty. Thus day gives its light equally, the sun its radiance, showers their moisture, and wind its breath; there is one sleep to the slumbering, and stars and moon have a common lustre. In which example of equality, the earthly possessor who shares his gains and his fruits with the brotherhood, free and just in his voluntary bounties, is imitator of God the Father.

Acts 4. 32.

21. What then, dearest brethren, will be the glory of the charitable, what great and high gladness, when the Lord begins to number up His people, and distributing to our

operantium.

merits and good works the rewards He promises, will repay heavenly things for earthly, eternal for temporal, and great for small; and will offer us to the Father, before whom He restored us by His own sanctification; grant to us eternity and immortality, unto which He renewed us by the lifegiving of His blood; readmit us back to Paradise, and open the realms of heaven in faith and truth of His promise! Let these things rest stedfastly in our thoughts; let these things be understood in fulness of faith; let them be loved with all the heart, and be purchased by that greatness of spirit which is employed in ceaseless works. Saving works of bounty, dearest brethren, are a glorious and divine thing; the high comfort of believers, the wholesome safeguard of our security, defence of hope, guard of faith, medicine of sin; a thing placed in the doer's power, a thing both great and easy; a peaceful crown without the peril of persecution; God's true and greatest service, to the weak needful, to the strong glorious, aided by which the Christian holds on in spiritual grace, earns favour of Christ the Judge, and accounts God his Debtor. Unto this palm of saving works let us willingly and promptly strive; in the race of righteousness let us run all, with God and Christ beholding us; and seeing we have now begun to be greater than this life and the world, let us impede our way by none of this life's or this world's lusts. If the day whether of recompense or persecution finds us girt and speedy, and running this race of bounty, the Lord will never be wanting to our merits for reward;—in peace He will give to the conquerors a white crown, according to our works; in persecution a purple crown once and again, because of our passion.

TREATISE XI.

ON THE BENEFIT OF PATIENCE.

[This Treatise was written about A.D. 256, during the Baptismal controversy, in order to lead both sides in the argument to forbearance and kind feeling.]

TREAT. XI. HAVING to speak of patience, dearest brethren, and to set forth its fruits and blessings, how can I better begin, than by saying that I feel your patience to be necessary, even for this present hearing of me? since now to hear me and learn of me, cannot be done without patience. For it is then that wholesome words and reasoning are received with true profit, when the things spoken are listened to with patience. Nor do I find, dearest brethren, among the other paths of heavenly discipline, in which the school of our hope and faith is guided to the attainment of divine rewards, any thing more excellent either for the aid of good living, or for the increase of glory, than that we who have attached ourselves to the precepts of the Lord, in the obedience of fear and devotion, should specially, in all carefulness, watch unto patience. Of this indeed philosophers profess a pursuit, but in them patience is as false, as their wisdom is false. For how can he be either wise or patient, who knows not that wisdom and patience which is of God? Since He Himself gives warning concerning those who seem to themselves to be wise in this world and says, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.* Likewise blessed Paul, full of the Holy Spirit, and sent for the calling and building of the Gentiles, bears witness and teaches, saying, *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after*

sects, vid. iii. 1. pref.

Isaiah 29, 14.

Col. 2, 8. 9.

the elements of the world, and not after Christ, because in Him dwelleth all the fulness of the Godhead. And in another place, he says, *Let no man deceive himself; if any man among you thinketh himself to be wise, let him become a fool unto this world, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, I will rebuke the wise in their own craftiness; and again, The Lord knoweth the thoughts of the wise that they are foolish.* Wherefore, if true wisdom be not with them, neither can true patience be; for if he be the patient man, who is humble and mild, and we find philosophers to be neither humble nor mild, but well satisfied with themselves, and because self-satisfied dissatisfying God, it is evident that there true patience cannot be, where there is found the insolent daring of a claim of liberty, and the immodest forwardness of an exposed and uncovered bosom. 1 Cor. 3, 18—20.

2. But for us, dearest brethren, who are philosophers not in words but in deeds; who profess wisdom not in garb but in truth, who are acquainted rather with the experience of virtues than their boast, and who do not speak great things, but live them; let us, as servants and worshippers of God, shew that patience in spiritual submission which we learn by heavenly instructions. For this virtue is common to us with God. Patience begins from Him, from Him its brightness and dignity takes its source. The origin and greatness of patience proceeds from God its Author. Man ought to love that thing which is dear to God. The divine Majesty in loving that which is good, commends it. If God is our Lord and Father, let us follow after the patience of Him who is both Lord to us and Father, for it belongs to servants to be obedient, and it becomes not children to be degenerate. But in God what patience and how abundant is it, that in the contempt of His majesty and honour, most patiently enduring profane temples instituted by men, and earthen images, and sacrilegious rites, He makes the day to spring and the light of the *sun to arise,* equally *on the good and the evil;* and when He waters the earth with rain, none is excluded from His bounties, but alike on the *just and the unjust* He yields the undistinguished showers. We see, according to an impartial equality of patience, for sinful men and for innocent, for the religious and the impious, for Mat. 5, 45.

Tract. XI. them that thank Him and for the unthankful, at the nod of God seasons obeying them, elements serving them, winds breathing, fountains flowing, the crops of corn swelling, fruits of the vineyard mellowing, trees stocked with apples, groves putting on their verdure, and meadows flowering. And while God is offended by frequent, yea by unceasing sins, He refrains His wrath, and patiently awaits for the day of retribution once for all appointed. And while He has vengeance in His power, He rather long keeps patience; enduring, that is, in His compassion, and putting off, to the end that if it be possible a wickedness long continuing may one time change, and man involved in the contagion of errors and sins, though late, may yet turn to the Lord, according to His own warning and instruction; *I have no pleasure in the death of him that dieth, but rather that he should return and live.* And again the Prophet; *Return to the Lord your God, for He is merciful and gracious and patient, and of great pity, and repenteth Him toward the evil which He hath inflicted.* This also the blessed Apostle Paul repeating, and calling back the sinner to repentance, sets forth and says, *Or despisest thou the riches of His goodness, and forbearance, and long-suffering, not knowing that the patience and goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart thou treasurest up unto thyself wrath in the day of wrath, and of revelation of the righteous judgment of God, who will render to every man according to his deeds.* He calls God's judgment just, because it is late, because it is long and much postponed; that by the long patience of God man may gain provision unto life. And penalty is then revealed upon the ungodly and the sinner, when penitence can now no more avail the offender.

Ezek. 18, 32.

Joel 2, 13.

Rom. 2, 4—6.

3. And that we may be enabled, dearest brethren, more fully to understand, that patience is a thing of God, and that whoever is kind and patient and mild, is an imitator of God his Father, therefore was it that the Lord giving in His Gospel instructions unto salvation, and drawing forth divine admonitions, in order to form His disciples unto perfection, set it forth and said, *Ye have heard that it is said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies, and pray for them which per-*

Mat. 5, 43—48.

secute you, that ye may be the children of your Father which is in heaven, who maketh His sun to rise on the good and on the evil, and raineth on the just and on the unjust. For if ye love them which love you, what reward shall ye have; do not even the publicans the same? Be ye therefore perfect, even as your Father which is in heaven is perfect. He saith that thus we become perfect sons of God; thus He shewed and taught we are brought unto fulness, after being made again in heavenly birth, if the patience of God our Father abide in us, if the divine Likeness which Adam had lost by sin, become manifested and shine forth in our acts.

4. Neither, dearest brethren, did Jesus Christ our God and Lord only teach us this in words, but fulfilled it also in His deeds. And since He had said that to this end He came down to do the will of His Father, among the other wonders of His virtues, by which He expressed the proofs of a divine Majesty, He preserved also the patience of His Father, by continuance of endurance. In fine, all His actions, even from His first coming, are marked by patience as their companion; because first descending out of that heavenly height, into earthly places, the Son of God scorned not to put on the flesh of man; and while He Himself was not a sinner, to bear the sins of others. Meantime, putting off His immortality, He suffers Himself to be made mortal, that He, the innocent, may be slain for the salvation of the guilty. The Lord is baptized by the servant, and He who was to give remission of sins, Himself disdains not to wash His body in the *laver of regeneration.* He for Tit. 3, 5. forty days doth fast, by whom all others are fattened; He hungers and suffers famine, that they who had been in famine of the word and of grace, may be filled with bread of heaven. He withstands the Devil tempting them, and content with only having conquered His foe, contends against him no longer than by words. He did not preside over His Disciples, as over servants in a Lord's power, but gently and mildly He loved them with a brother's affection. He condescended also to wash the feet of the Apostles; that, since He being Lord, dealt thus toward His servants, He might by His example teach, what manner of man a fellow-servant ought to be, towards his fellows and equals. Nor need it be wondered at, that He became such unto the obedient, who in long pa-

Treat. XI. tience could bear with Judas even unto extremity, taking food with His enemy, knowing the domestic foe, yet not publicly revealing him, nor refusing the kiss of the betrayer. Moreover, in His bearing with the Jews, how great was His equanimity, and how great His patience! Bending the unbelieving unto faith by persuading them, softening the unthankful by yielding to them, answering with gentleness to them that used contradiction, in clemency bearing with the proud, and with humility giving way to the persecutors; even unto the hour of His Cross and passion ready to gather together men who slew the Prophets and were ever rebellious against God. And in His very passion and Cross, before they were come to the cruelty of death and the shedding of blood, what reproaches of reviling were patiently heard by Him, what sufferings of contumely endured! so that He received with patience the spittings of revilers, who a little before had with His spittle made eyes for a blind man; and He in whose Name the Devil with his angels is now by His servants scourged, Himself suffered scourging; He was crowned with thorns, who crowns Martyrs with eternal flowers; He smitten on the face with palms, who yields true palms to them that conquer; He stripped of His earthly raiment, who clothes others with the robe of immortality; He received gall for food, who gave the food of heaven, and He had vinegar to drink, who instituted the cup of salvation. He innocent, He just, yea innocency itself and justice itself, is numbered with the transgressors; and truth is pressed with false testimonies, the future Judge is judged, and the Word of God led in silence to the slaughter. And while the stars are confounded before the Cross of the Lord, the elements disturbed, earth quakes, night shuts out day, and the sun, so he be not forced to witness the crime of the Jews, draws back both his rays and eyes, He speaks not, and moves not, nay in His very passion makes no profession of His Majesty: all things even unto the end are perseveringly and unceasingly endured, to the end that a full and perfect patience may be finished in Christ. And after all these things, He gives acceptance even to His murderers, if they come turning unto Him; and with saving patience, bountiful to preserve, He shuts His Church to none; those adversaries, those blasphemous, those ever enemies of His Name, if they

vid. supr. i. 4. ii. 4. viii. 8.

propinavit.

do penitence for their sin, if they acknowledge the crime they had committed, He admits not only to forgiveness of their wickedness, but even to the reward of a heavenly kingdom. What can be named more patient, or what more bounteous? The man is quickened by the blood of Christ, even who shed Christ's blood. Such and so great is the patience of Christ; had it not been such and so great, neither had the Church had Paul for an Apostle. But if we also, dearest brethren, are in Christ, if we put Him on, if He is the way of our salvation, let us, following Christ's steps in the paths of salvation, walk in the example of Christ; as John the Apostle instructs us, saying, *He who saith he abideth in Christ, ought himself also so to walk as He walked.* Peter likewise, on whom the Church was founded by the good pleasure of the Lord, lays it down in his Epistle, and says, *Christ suffered for us, leaving you an example, that ye should follow His steps; who did no sin, neither was deceit found in His mouth; who when He was reviled, reviled not again, when He suffered, He threatened not: but delivered Himself to him that unjustly judged Him.*

1 John 2, 6.

1 Pet. 2, 21—23.

5. In fine, we find both Patriarchs and Prophets and all the just who in an antecedent image bare the figure of Christ, did nothing rather guard in the praise of their virtues, than the keeping hold of patience in firm and fixed evenness of mind. Thus Abel, first to initiate and consecrate Martyrdom in its origin and the passion of a just man, resists not, strives not, against the fratricide; but is killed, humble and meek through patience. Thus Abraham believing God, and first laying the root and foundation of faith, tempted in his son, hesitates not nor delays, but obeys the commands of God with an entire patience of devotion. And Isaac made before in figure after the likeness of the Lord's Sacrifice when brought to be immolated by his father, is found patient; and Jacob driven forth by his brother, departs out of his country patiently; and with greater patience afterwards, he as a suppliant draws him back to concord, when yet more impious and persecuting, by peaceable presents. Joseph, sold and banished by his brethren, not only patiently pardons them, but also largely and mercifully distributes free gifts of corn to them at their coming to him. Moses is oftentimes despised by an un-

hostiæ Dominicæ, vid. supra, v. 14.

TREAT. XI. thankful and unfaithful people, and is almost stoned by them, and yet mildly and patiently he entreats the Lord for that people. But in David, of whom according to the flesh Christ's Nativity sprang, how great and wonderful and Christian a patience, to have had it within his hand, to be able oftentimes to slay King Saul when persecuting and desiring to kill him; and yet to love rather to save him when placed in his power and delivered over to him, not rendering back a return to his enemy, nay beyond this, avenging him when he was killed! So many Prophets in fine were slain; so many Martyrs honoured with glorious deaths, who all came to heavenly crowns by the praise of patience. For neither can the crown of pains and passions be obtained, except in that pain and passion patience go before.

6. But that it may be more manifestly and more fully known, dearest brethren, how useful and necessary is patience, let the sentence of God be meditated on, which Adam, unmindful of the commandment, and transgressor of the law which had been given him, received in the first beginning of the world, and of the human race; thence we learn, how patient we ought to be in this life, who are in such state born, as to labour here with distresses and conflicts. *Because,* He saith, *thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which alone I had commanded thee that thou shouldest not eat, cursed shall be the ground in all thy works; in sorrow and in groaning shalt thou eat of it, all the days of thy life; thorns and thistles shall it yield to thee, and thou shalt eat the herb of the field; in the sweat of thy face thou shalt eat thy bread, till thou return unto the ground, from which thou wast taken; for dust thou art, and unto dust shalt thou return.* By the bond of this sentence we all are tied and fastened, until death being done away we depart out of this life. In sorrow and groaning it is needful that we be, all the days of our life; it is needful we eat bread, with sweat and toil; wherefore each one of us when he is born, and is received in the hostelry of this world, makes his start in tears; and although ignorant and unaware of all things, in that very beginning of birth he has learnt no other thing than weeping. By a providence of nature, he moans the anxieties of mortal life; and the unfashioned soul does in

Gen. 3, 17—19.

its very entrance by wailing and groaning testify, to those toils and storms of life, into which it is entering.

7. For as long as this life lasts, there is effort and toil; nor unto them that undergo them, can any consolations give more aid, than those of patience; and these while suited and necessary in this life for all men, so still more are they for us, who are more shaken by the assault of the Devil, who daily standing in array, become weary in our struggles with an inveterate and experienced Enemy; and who besides the various and unceasing battles of temptation, have also in our contest of persecutions, patrimonies to surrender, prisons to undergo, chains to carry, life to yield, the sword, wild beasts, fires, crosses, in fine all sorts of torments and pains, to endure in the faith and vigour of patience; the Lord Himself instructing us and saying, *These things I have spoken unto you, that in Me ye might have peace; but in the world ye shall have tribulation; yet be of good cheer, for I have overcome the world.* But if we, who have renounced the Devil and the world, suffer tribulations and enmities of the Devil and the world more often and more violently; how much more ought we to keep hold on patience, with whom for our helper and companion we may bear all evil things? It is the saving precept of our Lord and Master; *He that endureth,* He saith, *even unto the end, the same shall be saved.* And again; *If ye continue,* He saith, *in My Word, ye shall be truly My Disciples, and ye shall know the truth, and the truth shall make you free.*

John 16, 33.

Mat. 10, 22.

John 8, 31. 32.

8. We must endure and persevere, dearest brethren, that, being admitted to the hope of truth and liberty, we may come even unto truth and liberty itself: for that same thing, that we are Christians, is a ground of faith and hope; but there is need of patience, that hope and faith may be made able to attain unto their fruit. For we follow not present glory, but future; as Paul the Apostle admonishes us and says, *We are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he hope? But if we hope for that we see not, then we do by patience wait for it.* Wherefore waiting and patience is necessary, that we may fulfil that which we have begun to be, and that what we believe and hope for, we may when God gives it receive. Finally in another

Rom. 8, 24. 25.

Treat. XI. place, the divine Apostle instructs and teaches the righteous and them that exercise good works, and that lay up for themselves heavenly treasures in the increase of the divine usury, to be patient likewise, thus saying, *Wherefore while we have time, let us do good unto all men, especially unto them who are of the household of faith. But let us not faint in well-doing; for in due season we shall reap.* He admonishes that no man through impatience faint in doing good; that no man, either called aside or overcome by temptations, desist in the middle path of praise and glory, and the things that have been done be lost, in that those which had been begun cease to be brought to perfection. As it is written, *The righteousness of the righteous shall not deliver him, in the day when he shall transgress.* And again, *Hold that which thou hast, that another take not thy crown.* This voice admonishes us to persevere in patience and strength, so that he who now presses unto the crown with praise near to time, may become crowned through the continuance of patience.

Gal. 6, 10. 9.

Ez. 33, 12.

Rev. 3, 11.

9. But patience, dearest brethren, not only preserves what is good, but also repels what is evil. Accordant to the Holy Spirit, and blending with what is heavenly and divine, it wrestles by the resistance of its powers against those works of the flesh and body, by which the soul is overcome and captured. Let us now consider a few things from among many, that from those few the others also may be understood. Adultery, fraud, murder, are mortal crimes. Let patience be strong and stedfast in the heart, and then neither is the sanctified body and Temple of God polluted with adultery; nor that innocence which had been dedicated to righteousness stained with the contagion of deceit; nor the hand which has carried the Eucharist, spotted with sword and bloodshed. Charity is the bond of brotherhood, the foundation of peace, the link and strength of unity; it is greater than both hope and faith; it has precedence both of good works, and Martyrdoms; it, being eternal, will evermore abide with us in God's presence, in the realms of heaven. Take patience from it, and parted it abides not. Take away the substance of bearing and enduring, and it has no root or strength to persevere withal. In fine, the Apostle when he spoke of

vid note l. vi. 16.

charity, joined endurance and patience with it. *Charity*, he says, *is of great soul, charity is kind, charity envieth not, is not puffed not, is not angered, thinketh no evil, is content with all things, believeth all things, hopeth all things, endureth all things.* He shews that therefore it is able steadily to persevere, because it knows how to endure all things. And in another place he says, *Forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.* He shewed that neither unity nor peace can be preserved, unless brethren cherish one another with mutual long-suffering, and guard the bond of concord by the mediation of patience.

1 Cor. 13, 4—7.

Eph. 4, 2. 3.

10. How further, not to swear, or curse; not to recover your goods taken from you; receiving a blow to turn the other cheek to the smiter; to forgive a brother that sins against you, not only seventy times seven, but altogether all his sins; to love your enemies; to offer prayer for your adversaries and persecutors; how shalt thou be able to fulfil these things, except by stedfastness of patience and endurance? This we see fulfilled in Stephen, who when slain violently and with stones by the Jews, sought not revenge for himself but pardon for his murderers, saying, *Lord, lay not this sin to their charge.* Such was fittingly the first Martyr of Christ, who, forerunning future Martyrs in a glorious death, was not only preacher of the Passion of the Lord, but also the imitator of His most patient gentleness. What shall I say of anger, of discord, of hatred, which in a Christian ought not to be? Let but patience be in the breast, and these will not be able to find room within it; or if they attempt to enter, they are soon excluded and depart, that the home of peace may have continuance in a heart, where it delights the God of peace to dwell. In fine, the Apostle admonishes and teaches us thus, saying, *Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.* For if the Christian has gone forth from carnal rage and strife, as from among tempests of the sea, and is now entered, tranquil and meek, within the port of Christ, he should admit neither anger nor discord within his breast,

Acts 7, 60.

Eph. 4, 30. 31.

TREAT. XI. for it is permitted to him neither to render evil for evil, nor to bear hatred.

11. Furthermore, patience is needful, for those various maladies of the flesh, frequent and hard pangs of the body, by which every day the human race is worn and shaken. For because in that first transgression of the commandment strength of body departed together with immortality, and weakness came with death, and strength cannot be recovered, until immortality is recovered, therefore there must be needs in this frailty and weakness of the body a wrestling ever and a struggling,—a wrestling and a struggling which cannot be undergone, without strength from patience. And in this weighing and searching of us, manifold pains are applied, and varied kinds of trial are drawn down, in the loss of possessions, in the ardency of fevers, in the torture of wounds, and the bereavement of friends. Nor does any thing more distinguish between the unrighteous and the righteous, than that the unrighteous in adversity complains and evil-speaks through impatience, the righteous by patience is proved, as it is written, *In pain endure, and in thy low estate have patience; for gold and silver are tried in the fire.* Thus Job was examined and proved, and was raised to the highest elevation of praise, by the virtue of patience. What darts of the Devil were sent out against him! What tortures applied! Loss of his patrimony is laid upon him; the bereavement of a numerous progeny is inflicted; a master of wealthy estate, a father more wealthy in children, of a sudden he is neither master nor father; the ravaging of wounds follows, while a cancerous plague of worms consumes his corrupting and putrifying limbs. And that there might nothing whatever remain, which Job did not experience in his trials, the Devil arms his wife also, using that ancient method of his wickedness, as though through woman he were able to deceive and mislead all, as he did in the beginning of the world: yet neither is Job broken by his heavy and multiplied assaults, that so amid those his straits and distresses, God's benediction may be declared, in the victory of patience. Tobias also after his noble works of righteousness and pity, when tried by the loss of sight, in that measure in which he suffered blindness

Eccles. 2, 4. 5.

patiently, in an equal measure had he great merit with God, by the praise of patience. granditer Deum promeruit.

12. And, dearest brethren, that the blessedness of patience may the rather shine forth, let us consider on the other hand the mischief which impatience brings with it. For as patience is Christ's blessing, so impatience is the Devil's curse; and as he in whom Christ dwells and abides, is found patient, so he is ever impatient, whose mind the Devil's wickedness possesses. In a word, let us consider what happened at the very first. The Devil impatiently endured that man was made after the Image of God[a]; for this cause was the first both to perish and destroy. Adam, through impatience with a heavenly command, was delivered self-ruined to death, not keeping the divine grace given by the guardianship of patience; Cain also, was led to slay his brother, through impatience of his sacrifice and oblation; and Esau descended from the greater to the less, and lost his preeminency through impatience for pottage. What? The Jewish people, faithless and unthankful toward divine benefits, was it not through the sin of impatience, that they first went away from God? Not able to bear the delay of Moses conversing with God, they dared to ask for profane gods, an ox's head,

[a] Tertullian also assigns the devil's fall to impatience. (de Patient. 5.) S. Cyprian assigns it to envy, infra xii. 3. as do S. Irenæus, (Hær. iv. 78.) S. Methodius, (ap. Epiphan. Hær. 64. 21.) S. Gregory Nyssen, (Or. Catech. 6, p. 487, 8.) S. Paulinus, who seems to borrow S. Cyprian's language in the text, (eodem periit scelere quo perdidit, Ep. 4.) S. Augustine, (In Ep. 1. Joann. iii. 12.) Anastatius, (in Hodego. 4. apud Biblioth. Patr. Colon. 1618. vol. 6. p. 592.) Lactantius considers the devil's envy to have been raised by the exaltation of the Son of God. (Instit. ii. 9.) but he is known to be heterodox in the doctrine of the Holy Trinity. It is the common opinion of nearly all the Fathers, that the seminal cause of the devil's fall was pride, as S. Chrysostom, (in Gen. Hom. 22.) Theodoret, (contr. Græc. iii. p. 789.) Eusebius, (de Præpar. Ev. vii. 16.) S. Basil, (Hom. Quod Deus, &c. 8.) S. Ambrose, (in Psalm 118. 3. §. 34.) S. Jerome, (in Esai. 14. 12.) S. Gregory, (Moral. xxxiv. 23.) On this subject S. Austin speaks as follows: "Some say that his envying man made after the image of God was his very fall from heaven. But this envy follows, not precedes pride. Envy is not the cause of being proud, but pride of being envious. Pride is loving our own preeminence; envy is hatred of another's happiness; it is plain what follows: I mean, by a man's loving his own preeminence he comes to envy his equals, because they are his equals, or his inferiors lest they should be his equals, or his superiors that he is not their equal." de Gen. ad lit. xi. 14. Some of the philosophical Fathers speak as if the sin of the angels with the daughters of men was the first fall which took place among them; as S. Justin, (Apol. ii. 5.) Athenagoras, (Legat. 24.) Here may be added to note b. on iv. 9. the names of some Fathers who reject the interpretation of Gen. vi. 2. there spoken of, viz. S. Chrysostom, (Hom. in Gen. 22.) Theodoret, (Hær. v. 7.) Philastrius, (Hær. 107.) Quæst. ad Antioch. (ap. Athan. vol. ii. quæst. 58.) S. Cyril Alex. (contr. Julian ix. p. 296.)

TREAT. XI. and an image of earth, that they might call them guides of their journey; nor ever did they withhold from the same impatience, impatient ever of instruction and of divine monition, till after slaying their Prophets and all the just, they leapt headlong unto the Cross and bloodshedding of the Lord.

13. It is impatience likewise that makes heretics within the Church, and, while they rebel after the likeness of the Jews against the peace and love of Christ, drives them to active and violent enmities. And not tediously to number all things, whatever patience by its works builds up unto glory, impatience unbuilds unto ruin. Wherefore, dearest brethren, having diligently weighed both the benefits of patience, and the evils of impatience, let us hold fast in all observance that patience through which we abide in Christ, in order that we may be able to come with Christ to God; patience, plenteous and manifold, not curtailed in a scanty course, nor straitened by contracted bounds.

14. The virtue of patience widely ranges, and its riches and largeness, rising indeed in a fountain which has one name, flow out in gushing streams through many ways of glory; nor can any thing in our conduct avail for the perfecting of praise, except it take hence the substance of its perfection. It is patience which both commends, and preserves us, to God. It is this, that restrains anger, bridles the tongue, governs the mind, guards peace, regulates discipline, breaks the impulse of lust, binds down the violence of pride, quenches the flame of hatred, controls the power of the rich, comforts the want of the poor, maintains a blessed integrity in virgins, in widows a studious chastity, in the wedded and married a singleness of love, makes men humble in prosperity, brave in adversity, mild toward injuries and contempts; teaches quickly to pardon them that offend; teaches the offender to make entreaty long time and often; conquers temptations, bears persecutions, leads passions and Martyrdoms to their consummation. It is this that firmly fortifies the foundations of our faith; it is this that bears upward the growings of our hope; this guides our conduct, that we may be able to hold the way of Christ, while we walk according to His long-suffering; and makes us to continue sons of God, by imitating the patience of our Father.

15. Yet since I know, dearest brethren, of very many, who because either of the pressure or the pain of poignant injuries, are desiring speedily to be avenged of them that assail and rage against them, and will not put off the recompense of evils, until that day of last Judgment, we exhort you for the mean while, embrace with us this benefit of patience, that while amid these storms of a turbid world, we are placed under persecutions whether of Jews or of Gentiles and likewise heretics, we may patiently await the day of vengeance, and not hasten to retaliate our suffering, with a complaining and envious haste. For it is written, *Wait ye upon Me, saith the Lord, in the day that I rise up for testimony; for My Judgment is to the congregations of the nations, that I may take hold on kings, and pour out upon them Mine anger.* Zeph. 3, 8. The Lord commands us to wait, dearest brethren, and to abide the day of future vengeance in stedfast patience; who also in the Apocalypse thus speaks, saying, *Seal not the sayings of the prophecy of this Book, for now the time is at hand, for them that continue to hurt, to hurt; and for him that is filthy, to be filthy still; but for the righteous to do things yet more righteous, and likewise for him that is holy to do things yet holier. Behold I come quickly, and My reward is with Me, to give every man according to his work.* Rev. 22, 10—12. Wherefore also the Martyrs that cry, and that press to their avenging in their bursting grief, are required yet to await, and to provide patience unto the completing of times, and fulfilling of Martyrs. *And when,* he saith, *He had opened the fifth seal, I saw under the altar of God, the souls of them that were slain for the Word of God, and for their testimony; and they cried with a loud voice, saying, How long, O Lord, Holy and True, dost Thou not judge and avenge our blood, on them that dwell on the earth? And there were given to them each white robes: and it was said unto them that they should rest yet for a little season, until the number of their fellow-servants and brethren is fulfilled, who afterward shall be killed, after their example.* Rev. 6, 9—11. And when shall come the divine vengeance of righteous blood, the Holy Spirit declares by Malachi the Prophet, saying, *Behold the day of the Lord cometh burning as an oven, and all aliens and all the wicked shall be stubble; and the day that cometh shall burn them up, saith the Lord.* Mal. 4, 1. This

TREAT. XI. likewise we read in the Psalms, where the advent of God the Judge is proclaimed, to be had in reverence in the Majesty of His inquisition; *God shall come manifest, our God, and shall not keep silence. A fire shall burn before Him, and about Him a great tempest. He shall call the heaven above, and the earth from below, that He may separate His people. Gather His saints together unto Him, them that make a covenant with Him with sacrifices; and the heavens shall declare His righteousness, for God is Judge.* And Esaias foreannounces the same things, saying, *For behold the Lord will come like a fire, and His chariot like a tempest, to render vengeance with anger; for with the fire of the Lord they shall be judged, and with His sword they shall be wounded.* And again; *The Lord God of hosts shall go forth and shall crush the war, He shall stir up the battle, and shall cry out against His enemies with strength; I have held My peace; shall I be ever silent?* But who is This, who saith that before He kept silence, and that He will not be ever silent? Surely it is He, who *was led as a sheep to the slaughter, as the lamb before its shearer is without voice, so He opened not His mouth:* surely He, who *did not cry, neither was His voice lifted up in the streets:* surely He, who *was not rebellious, neither contradicted, when He offered His back unto stripes, and His cheeks to the palms of the hand, neither turned away His face from the foulness of spitting:* surely He, who *when He was accused by the chief Priests and Scribes answered nothing, and while Pilate wondered, kept a most patient silence.* This is He, who having kept silence in passion, will break silence afterward in judgment. This is our God, the God, that is, not of all, but of the faithful and believing, who when He comes manifested in His second Advent, will not keep silence, for whereas He came hidden in humility at the first, He shall then come manifested in power.

Ps. 49, [50], 3—6. Is. 66, 15. 16. Is. 42, 13. 14. Is. 53, 7. Is. 42, 2. Is. 50, 5. Mat. 27, 12. 14.

16. For Him let us wait, dearest brethren, our Judge and Avenger; who will avenge at once Himself and the people of His Church, and the company of all the righteous from the beginning of the world together with Himself. He who hastes and presses too fast unto his avenging, let him consider that not yet has the Avenger been avenged. God

the Father hath commanded that His Son should be worshipped; and the Apostle Paul, mindful of the divine commandment, sets forth, and says, *God hath exalted Him, and given Him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things beneath.* Phil. 2. 9. 10. And in the Apocalypse the Angel resists John who would worship him, and says, *See thou do it not; for I am thy fellow-servant and of thy brethren. Worship Jesus the Lord.* Rev. 22. 9. How great is the Lord Jesus, and what His patience, that He who is adored in heaven, is not yet avenged upon earth! Let us think of His patience, dearest brethren, in our persecutions and passions. To His coming let us offer an obedience full of waiting thoughts. Let us not, servants as we are, haste with irreligious and immodest speed, to be defended before our Lord. Rather press we and labour on, and let us, watching with the whole heart, and stedfast unto all longsuffering, maintain the commandments of the Lord; that when the day of anger and avenging comes, we may not be punished with the impious and the sinning, but may receive honour among righteous men and fearers of God.

TREATISE XII.

ON JEALOUSY AND ENVY.

[This Treatise was written with the same object as the foregoing, apparently in the same or following year, A.D. 256. Neither in this nor the foregoing is the object expressly mentioned.]

TREAT. XII. To feel jealousy of what you regard as good, and to envy those who are better than yourself, to some, dearest brethren, seems a light and minute offence; and when it is thought light and minute, it is unfeared; and when unfeared it is held in contempt; and when held in contempt it is with difficulty escaped from; and it becomes a dark and covert destruction, which, from not being perceived and thereby provision made against it, works latent affliction upon incautious minds. Further, the Lord has commanded us to exercise prudence, and has instructed us to watch with thoughtful anxiety, lest an Adversary, who is ever watchful, and ever on the alert to ensnare, after having stolen entrance into the breast, out of sparks kindle flame, from little things build up the greatest: and while flattering the inert and incautious with gentler air and softer breeze, lift storms and whirlwinds up, and compass the downfal of faith and shipwreck of our life. For this cause, dearest brethren, we must be keeping sentry, and toil with all our might, that against a raging enemy, who is directing his darts against all parts of our body wherein we can be stricken and wounded, we may with anxious and abundant vigilance carry on the fight; according to that which Peter the Apostle in his Epistle admonishes and

teaches, thus saying, *Be sober and watch, because your Adversary the Devil, as a roaring lion, goeth about, seeking some one whom he may devour.* He goeth about each of us; and, as an enemy that makes siege upon men who are shut within, he spies the walls, and tries whether there may be some part of our members less stedfast and less sure, by access of which he may gain entrance to the inner places. To our eyes he offers alluring images and easy pleasures, that by sight he may destroy chastity. He tries the ears with melodious music, that by listening to sweetest sounds, he may relax and enervate our Christian vigour. The tongue he provokes by revilings, the hand by provocation of injuries he stirs up to the wantonness of murder; to make a man dishonest, he sets unjust gains before him; that money may make the soul its captive, he loads up the heap of pernicious gatherings; promises earthly honours, that he may take away the heavenly; holds out the shew of false things, that he may steal the real; and when he cannot deceive unseen, he forwardly and undisguisedly threatens, and stretches out the dread of tumultuous persecution, that he may subdue the servants of God; ever unquiet and ever adverse; deceitful in peace, and violent in persecution. 1 Pet. 5, 8.

2. Wherefore, dearest brethren, the mind ought to be standing in its array and armed, equally whether against the treacherous plots or the open threats of the Devil; as ready at all times to repel, as is the enemy at all times ready to assail. And since those darts from him are more numerous, which make their approach in a lurking way, and the more covert and hidden discharging of them, does, because unperceived, bear down more heavily and thickly to our wounding, against those also let us be on the watch to know and to repel them; amongst which, is the evil of jealousy and envy. And if any man deeply consider this, he will discover that nothing ought to be more guarded against by a Christian, nothing more cautiously heeded, than his becoming ensnared by envy and bad feeling, so that entangled in the unseen snares of a deceitful enemy, a brother swayed by jealousy to hatred of his brother, should perish at unawares by his own sword; which that we may collect the more fully and see more plainly, let us go back to its source and beginning.

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3. Let us consider from whence, and at what time, and in what way, jealousy had its beginning; for it will be easier for us to escape from so destructive an evil, if both the source and magnitude of that evil be known. From it the Devil in the very beginnings of the world, did first both perish and destroy. He who long had been upheld in Angelic majesty, he the accepted and dear to God, when he beheld man made after God's likeness, did in malignant wrath break forth into envy, not sooner overthrowing another through impulse of jealousy, than by jealousy he was himself overthrown; captive before he was capturer; perishing before he became destroyer; and while under the spur of envy he carries off from man the grace of immortality that had been given him, becoming the loser of that estate which had before been his. What evil, dearest brethren, is that, by which an Angel fell?—by which that lofty and illustrious height was able to be deceived and overthrown?—by which he was deceived who was the deceiver? It is thus that envy practises its assaults upon earth, when man, about to perish through bad feeling, submits himself to the teacher of perdition; becoming through jealousy imitator of the Devil. As it is written, *But through envy of the Devil death came into the world.* They therefore imitate him who are of his part. Hence in a word the original estrangements of the new brotherhood, hence commenced the unnatural fratricide; unrighteous Cain becoming jealous of righteous Abel, the bad man persecuting the good with envy and venom. So much availed the madness of jealousy towards the commission of crime; so that no thought was felt of love for a brother, nor of the greatness of the crime, nor fear of God, nor retribution for guilt. He was unrighteously oppressed, who first had manifested righteousness; he underwent hatred, who knew not to hate; and he was impiously killed, who in death made no resistance. It was through jealousy also that Esau was enemy of his brother Jacob. For because the one had received the blessing of his Father, the other became inflamed to persecuting hatred by the firebrands of envy. Moreover when Joseph's brethren sold him, the cause of their selling him was derived from enviousness; for when he with simplicity set forth to them, as a brother to brethren, that prosperous thing

id. xi. 12. note h.

Wisd. 2, 24.

which had been shewn to him in visions, their unkindly spirit broke forth into envy. What else moreover than the spur of jealousy provoked King Saul to hate David, and seek with persecutions oftentimes repeated to kill that innocent and merciful man, full of meek and gentle patience? Because when Goliath was killed, and that great enemy destroyed through the help and goodness of God, the admiring people broke forth with suffrage of acclamation in praising David, Saul conceived through envious feeling the mad spirit of hatred and persecution. And not to lengthen on in numbering all, let us mark the fate of a nation that entirely perished. Did not the Jews for this cause perish, because they would rather envy Christ, than believe in Him? Carping at those great works which He performed, they were deceived by jealousy that blinded them, and could not open the eyes of their heart to the acknowledgment of divine things.

4. Thinking now on these things, dearest brethren, let us watchfully and boldly arm our heaven-surrendered breasts, against this great instrument of destruction. Let others' death avail for our saving; let the sufferings of unwatchful men contribute health to those who take thought. None can think that that mischief exists in a single form, or is comprehended in brief limits or a narrow boundary. Far spreads the manifold and fertile mischief of jealousy. It is the root of all evils, the fountain of calamities, the seedbed of sins, the material of wicked deeds. Hatred arises from hence; from hence wrathfulness issues. Jealousy inflames avarice, when a man cannot be content with his own, seeing another more rich. Jealousy excites ambition, when a man sees another in greater possession of honours; when jealousy blinds our senses, and reduces the secret springs of the mind under its power, the fear of God is despised, the guidance of Christ is disregarded, and the day of Judgment unprovided for: pride inflates, fierceness embitters, unbelief plays false, impatience harasses, discord rages, anger burns; nor can he any longer restrain or rule himself, who is delivered over to another power. By this the bond of the peace of the Lord is broken, by this the love of brethren is violated, by this truth is corrupted, unity is rent, and men fly to heresies and schisms;

TREAT. XII. when Priests are misrepresented, and Bishops are envied, and men either complain that they themselves were not rather ordained, or deign not that another should be set over them. Hence the man who is proud through jealousy and perverted by envy kicks and rebels; in wrathfulness and illwill, opposing not the man but the dignity.

5. And what mothworm of the soul, what corruption of thoughts, what eating away of the breast, to be jealous of another either for his virtue or his happiness;—that is, to hate in him either his own merits or God's gifts; to convert the good things of others into one's own hurt, to be tortured by the prosperity of illustrious men, to turn the glory of others into pain to one's self; to bring as it were the men of blood to one's own breast, to apply torturers to one's thoughts and counsels, who rend with intestine torments, and smite the hidden places of the heart with the barbs of hatred! Food cannot be happy to such men, nor their drink pleasant; ever are they in sighs, in groans, in grief; and since the evil nature is never put off by envious men, the besieged bosom is torn without ceasing by day and night. Other evils have their limit, and whatsoever sin is committed ends in the commission of the offence. The crime of the adulterer is done, when his sin has been perpetrated; the crime of the robber has its repose, when his murder is committed; the rapacity of the thief is at rest when he is possessed of his booty, and the cheat is stayed by the accomplishment of his deceit. Jealousy has no limit, a lasting and continuous evil, a sin without an end, and in proportion as he against whom envy is felt goes on in the increase of his success, so also does the envious man become inflamed to greater heat by the fire of jealousy. Hence the threatening countenance, the look of fierceness, the pallid face, the trembling lips, the gnashing teeth, wild words, unbridled revilings, the hand prompt to the violence of bloodshed, and if empty meantime of the sword, still armed by the hatred of a phrenzied mind; and therefore the Holy Spirit saith in the Psalms, *Be not jealous against him that prospereth in his way;* and again, *The wicked shall espy the just, and shall gnash upon him with his teeth; but God shall laugh at him, for He seeth that his day is coming.* These the blessed Apostle Paul designs and points out, saying,

Ps. 36, [37] 7. Ps. 36, [37] 12, 13.

The poison of asps is under their lips, and their mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways, who have not known the way of peace, neither is the fear of God before their eyes. Rom. 3, 13—18. It is a much lighter evil, and a less danger, when limbs are wounded by the sword. It is an easy cure where the blow is seen; and a wound that is in sight is quickly brought to recovery by the aid of medicine: the wounds of jealousy are withdrawn and covert, and admit not the antidote of remedial art, having shut themselves in secret suffering within the hidden recesses of the conscience. You who are envious and malignant, consider how treacherous, pernicious, and adverse you are towards those whom you hate: yet to the welfare of none of them are you a greater enemy than to your own. Whomsoever you persecute with jealousy, he will be able to escape and avoid you; but you cannot escape from yourself. Wheresoever you are, your enemy is with you, the foe is always in your bosom, your ruin is shut within, you are tied and bound with the inextricable length of chains, captive under the dominion of jealousy, and unaided by any consolations. It is a long lasting evil, to maintain enmity against a man that has a part in God's favour; it is a calamity without remedy, to hate the happy.

6. And therefore, dearest brethren, the Lord taking counsel against this peril, so that none should run into the snare of death by jealousy of a brother, when His Disciples asked Him who among them was the greater, answered, *Whosoever shall be least among you all, the same shall be great.* Luke 9, 48. He cut off all emulation by His answer; He rent out and cut away all cause and matter of a gnawing envy. To the Disciple of Christ it is not lawful to be jealous, it is not lawful to envy. There can be no contention for eminence among us, from humility we grow to greatness, we have learnt how to become accepted. Finally, also the Apostle Paul, instructing and warning us, that being illumined with the light of Christ, and having escaped the shadows of a conversation that is of the night, we ought to walk in the works and dealings of the light, writes thus and says, *The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put upon us the armour of light; let us walk honestly* Rom. 13, 12. 13.

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as in the day; not in rioting and drunkenness, not in lusts and wantonness, not in strifes and jealousy. If the shadows have gone forth from your breast; if night is dispersed from it; if the darkness is wiped away; if the brightness of day has illumined your senses, if you have begun to be a man of light, wear the things which are Christ's; for Christ is light and day. Why do you rush into the shades of jealousy? why wrap yourself in the mist of evil feeling? why in the blindness of envy quench all the light of peace and kindness? who do you return to the Devil whom you had renounced? why do you become like to Cain? For that whosoever is envious and feels hatred towards his brother is convicted of the sin of murder, the Apostle John pronounces, in his Epistle thus saying, *Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.* And again; *He that saith he is in the light, and hateth his brother, is in darkness even until now; and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* He, he saith, that hateth his brother walketh in darkness, and knoweth not whither he goeth; for he goeth unknowing into hell, ignorant and blind he descends headlong to punishment; departing, that is, from the light of Christ, who warns us and says, *I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.* He then follows Christ, who treads in His commandments, who walks by the path of His instruction, who follows His footsteps and pathways, who imitates that which Christ both did and taught; according to that which Peter also exhorts and counsels, thus saying, *Christ suffered for us, leaving you an example, that ye should follow His steps.*

1 John 3, 15.

1 John 2, 9. 11.

John 8, 12.

1 Peter 2, 21.

7. We ought to remember by what word Christ names His people, by what title He designates His flock; He calls them sheep, that the innocence of Christians may be like sheep; He calls them lambs, that their simplicity of mind may imitate the simple nature of the lambs. Why doth the wolf lurk beneath the clothing of sheep? why doth any falsely calling himself a Christian, put to dishonour the flock of Christ? To put on the Name of Christ, and not to walk by the way of Christ, what is it but the counterfeit of a divine

Name, and desertion of the way of salvation? For Himself teaches and says, that he comes unto life, who keeps the commandments; and that he is wise, who hears His words, and does them; that he also shall be called the greatest Doctor in the kingdom of heaven, who does and so teaches; for that then will avail to the preacher, what has been well and profitably preached, when that which goes forth from his mouth is fulfilled in his works ensuing. But what did the Lord more often commit to His Disciples, what among His saving instructions and heavenly precepts did He oftener charge them to keep and observe, than that with the same love with which He loved the Disciples, we also should love one another? But in what manner does he keep either the peace or love of the Lord, who through influence of jealousy can be neither peaceable nor loving? Therefore also when the Apostle Paul set forth the merits of peace and charity, and firmly maintained and taught that neither faith, nor alms, nor even the passion itself of Confession and Martyrdom, would profit him, except he kept the claims of charity perfect and inviolate, he added and said, *Charity is of great soul, charity is kind, charity envies not.* Teaching, that is, and shewing, that he can hold fast charity, who is of great soul, and kind, and alien from jealousy and ill-feeling. Likewise in another place, when he counselled, that the man who has become full of the Holy Spirit, and is made the child of God by a heavenly birth, ought to follow none other things than spiritual and divine, he sets it forth, and says, *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for ye were not hitherto able, neither yet now are ye able, for ye are yet carnal: for whereas there are among you jealousy and contention and strifes, are ye not carnal, and walk as men?*

1 Cor. 13, 4.

1 Cor. 3, 1—3.

8. Vices and carnal sins, dearest brethren, must be crushed, and the noxious mischief of the earthly body be trodden underfoot by spiritual vigour, lest again borne back to the conversation of the old man, we be entangled in the snares of death; the Apostle having providently and wholesomely forewarned us of this very thing; *Therefore*, he saith, *brethren, let us not live after the flesh; for if ye live after the flesh, ye*

Rom. 8, 12—14.

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will presently die; but if ye through the Spirit do mortify the deeds of the body, ye shall live: for as many as are led by the Spirit of God, they are the sons of God. If we are sons of God, if we have now begun to be His Temples, if when we have received the Holy Spirit, we live holily and spiritually, if we have raised our eyes from earth to heaven, if we have lifted to high and heavenly things a bosom full of God and of Christ, let us do none other things than those which are worthy of God and Christ, as the Apostle also awakens and exhorts us; *If ye be risen,* he says, *with Christ, seek those things which are above, where Christ is sitting on the right hand of God; set your affection on things above, not on things which are upon the earth. For ye are dead, and your life is hid with Christ in God; but when Christ who is your life shall appear, then shall ye also appear with Him in glory.* Let us therefore, who according to the carnal sins of the old man have both died and are buried in Baptism, who have risen together with Christ in heavenly regeneration, let us both think and do the things which are of Christ, as the same Apostle again teaches and admonishes, saying, *The first man is of the earth of the ground, the second man is from heaven; as is the earthy, such also are the earthy; and as is the heavenly, such are also the heavenly. As we have borne the image of him that is from earth, let us also bear the Image of Him that is from heaven.* But we cannot bear the heavenly Image, unless in the state wherein we now are, we shew the likeness of Christ; for this is to change that which you had been, and to become what you were not, that a divine nativity may shine in you, that a deific discipline may be reflective in you of God the Father, and God be glorified in man, in the honour and praise of living; as Himself exhorts and counsels us, promising a corresponding recompense to them that glorify Him; *Them,* He saith, *that glorify Me, I will glorify; and he that despiseth Me shall be despised.* The Lord forming and training us for this glorification, and engendering in the sons of God the likeness of God the Father, saith in His Gospel, *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, and pray for them which persecute you, that ye may be the children of your Father*

Col. 3. 1—4.

1 Cor. 15. 47—49.

deifica disciplina.

1 Sam. 2. 30.

Mat. 5. 43—45.

which is in heaven; who maketh His sun to rise on the good and on the evil, and sendeth rain on the just and on the unjust. If to men it is happy and glorious to have children like them, and it then more pleases them to have begotten them, when the engraffed progeny reflects its father in answering lineaments; how much more doth God the Father rejoice, when a man is spiritually born in such sort, that the divine nobleness is confessed by his acts and deserts! What palm of righteousness, what crown is it, to be such an one that God says not of you, *I have nourished and brought up children, but they have rebelled against Me;* but rather Christ approves you, and invites you to the reward, saying, *Come, ye blessed of My Father, inherit the Kingdom which is prepared for you from the foundation of the world.*

Is. 1, 2.

Mat. 25, 34.

9. By these meditations the mind is to be strengthened, dearest brethren, by such exercises to be hardened against all the darts of the Devil. Let divine reading be before the eyes, good works in the hands, thoughts of the Lord in the understanding. Let continual prayer be never intermitted. Let saving works be held on in. Let us be ever occupied in spiritual acts, that whensoever the Enemy approaches, however often he may attempt to come, he may find our breast both closed and armed against him. For that is not a Christian man's only crown, which is gained in the time of persecution. Peace too has its crowns, and when through manifold and multiplied assailance we become conquerors, and our Adversary is downfallen and subdued, with such we are crowned. To have subdued lust, is the palm of continency. To have resisted anger and injuriousness, is the crown of patience. It is a triumph over avarice, to despise money. It is the glory of faith, to endure the evil things of the world, through reliance in the things to come. And he who is not proud in prosperity, earns glory from his humility. And he who is disposed to the mercifulness of cherishing the poor, obtains the recompense of a heavenly treasure. And he who knows not to be jealous, but with one heart and with gentleness loves his brethren, is honoured with the reward of love and peace. In this race-course of virtues we are running day by day; to these palms and crowns of righteous-

operatio.

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ness without intermission of time we come. To these that you too may come, who were possessed by jealousy and illwill, cast away all that malice, by which you before were held, re-enter anew with saving steps into the path of life eternal. Pluck out the thorns and thistles from your breast, that the seed of the Lord may enrich you with a fertile produce, and the divine and spiritual corn may grow up in the wealth of a fruitful harvest. Eject the poison of gall, put from within you the venom of discord; let the mind be purged, which the serpent's blackness had defiled, and all the bitterness which had gathered itself within, be softened by the gentleness of Christ. If you take both your meat and drink from the sacrament of the Cross, let that wood which at Mara availed in a figure to give sweetness of taste, in you in verity avail from giving gentleness to a softened bosom. You will not toil for a medicine to aid your renewing health; there get your cure, where you received your wound. Love them whom you hated before, be affectionate to them, whom with unjust detraction you envied. Imitate good men, if you are able to follow; but if you cannot follow them, at least be glad and gratulant with men who are better than yourself. Make yourself their partner in oneness of affection, make yourself coheir in the fellowship of kindness and the bond of brotherhood. Your debts will be forgiven when you yourself forgive; your sacrifices will be accepted, when you come unto God in peace. Your thoughts and acts will be divinely guided, when you consider those things which are divine and righteous; as it is written, *Let the heart of a man consider righteous things, that his steps may be directed by God.* You have indeed many things to consider: consider Paradise, whither Cain returns not, who through jealousy slew his brother. Consider the heavenly kingdom, to which the Lord admits none, but them that are of one heart and of one mind. Consider that they only can be called the children of God, who are peaceable; who in heavenly birth and by a divine law, are united and respond to the similitude of God the Father and of Christ. Consider that we are standing beneath the eyes of God; that while Himself beholds and judges us, we run through the career of our conversation and living; that then at last we may attain

Prov. 16, 1. Sept.

to the privilege of seeing Him, if when now He sees us, we please Him in our conduct; if we present ourselves worthy of His grace and indulgence; if we who are to be accepted in His Kingdom for ever, are accepted first in this world.

TREATISE XIII.

EXHORTATION UNTO MARTYRDOM.

ADDRESSED TO FORTUNATUS.

[It is uncertain whether the following collection of passages from Scripture was made on occasion of the persecution of Gallus, or of Decius, or of Valerian; the earliest date is 252, the latest 257. Fortunatus was probably the Bishop of that name who was present at the Council of Carthage, A. D. 256.]

Preface.

TREAT. XIII. YOU asked me, most dear Fortunatus, in a season when the load of persecutions and troubles is lying hard upon us, and when in the end and conclusion of this world, the hostile time of Anti-Christ is making close its approach, to gather exhortations out of the divine Scriptures, for the training and establishment of the brethren's minds; and thus to hearten the soldiers of Christ unto their heavenly and spiritual combat. I needs must obey that so natural request of yours, so far as my poor powers extend, furnished with the aids of divine inspiration; by drawing forth from the precepts of the Lord, arms as it were and defences, for brethren who are to be in battle. It is little, that we stimulate God's people by the trumpet of our voice, unless we uphold the faith of those who believe, and their courage dedicated and devoted to God, by divine readings. And what can more suitably or more fully coincide with my own duty and solicitude, than to make ready by ceaseless exhortations, a congregation divinely to me intrusted, an army posted in the heavenly camp, against the weapons and darts of the Devil? A soldier cannot fitly go to battle, unless he has first acquired his training on the field; nor will he who aims at the crown of mastery be rewarded on the stadium, unless he has made provision beforehand, for using and ascertaining his strength. It is

vid. supra, viii. 2. ix. 2.

an old enemy, an ancient foe, with whom we are waging the warfare. Six thousand years are now well nigh complete, since the Devil became the antagonist of man[a]. He has discovered, in this long process of ages, all the methods of temptation, all arts and snares whereby we may be overthrown. If he find the soldier of Christ unprepared, if untrained, if unsolicitous, wanting watchfulness of the whole heart, he ensnares his ignorance, beguiles his unthoughtfulness, betrays his inexperience. But if any withstand him, who keeps the instructions of the Lord, and holds himself in strength unto the steps of Christ, then must he be conquered; because Christ, whom we confess, is unconquerable. That I might not, dearest brother, extend my discourse too far, and fatigue either the hearer or the reader by the large amount of what I write, I have collected my topics together; so that placing first the headings, which every one ought to acquaint himself with and to remember, I subjoin passages from the Word of the Lord, confirming the proposition I have laid down, by the authority of divine Scripture; and thus I may be thought, not so much to have sent you a Treatise of my own, as to supply others with the means of making one. Individuals will find increased advantages ensuing from this. If I were to give to any man a garment finished and made, it would but be my garment which another was wearing; and having been made for me, without respect to the proportions of his stature and make, he might find it less suitable for him. But now, I am sending you the very wool and the purple, from the Lamb by whom we were redeemed and made alive; and when you receive it, you will fashion for yourself a coat to your pleasure, finding contentment in it the rather, as being a garment personally and privately your own; and you will also place what we have sent before the view of others, that they too may finish it according to their choice, and covering that their old nakedness, may all appear in Christ's garments, robed

[a] The belief that the world would last only 6000 years seems to have come from the Jews, and that Christ's coming was in the sixth thousand from the dates in the Septuagint version. vid. Pseudo-Justin. Quæst. 71. Iren. Hær. v. c. 28. §. 3. Lactant. Instit. vii. 14. Hilar. in Matth. c. 17. §. 2. Hieron. in Psalm 89, (90.) ad Cyprian. Ep. 140. Ed. Vallars. Augustin (Civ. Dei, xx. 7.) favours it, but elsewhere (in Ps. 89. §. 5.) condemns it. Ambros. in Luc. vii. 7. seems to dissent also.

TREAT. XIII. in the sanctification of heavenly grace. And I have considered, dearest brother, another rule to be useful and salutary; in an exhortation so serious as one which invites men to be Martyrs, we must cut short all delay and loitering in our words, and put away the elaborateness of human discourse; those things only must be named, which God speaks, by which Christ stirs up His servants unto Martyrdom. The divine precepts themselves must be handed like arms to the combatants. Let these be notes of the martial trumpet, these the combatants' war-blast. By them let the ear be startled, let the mind be put in readiness, let the powers both of soul and body be hardened to all endurance of suffering. Be it for us only[b], who by the Lord's permission, have given believers the first baptism, to train men to the next also, possessing them with the lesson, that this Baptism is in grace more great, in power more sublime, in dignity more precious; the Baptism with which Angels baptize; the Baptism in which God and His Christ rejoice; the Baptism after which none sins more; the Baptism which completes the growth of our faith; the Baptism which withdrawing us from the world, forthwith conjoins us to God. In Baptism of water is obtained remission of sins; in that of blood, the crown of virtues. It is the thing which we are to embrace and to long for, and to entreat in all the earnestness of our supplications, that being God's servants, we may become His friends.

Heads of the following Book.

Wherefore, in exhorting and training our brethren, to utter forth their confession of the Lord in firmness of virtue and faith, and in arming them for the battle of persecution and passion, we must in the first place affirm, 1. that those Idols are no Gods, which man makes for himself. Things which are made, cannot be greater than their maker and artificer; nor can they protect or preserve any man, which themselves perish from out of their Temples, unless man keep charge of them. And again that the elements are not to be worshipped

[b] "Baptism formerly was not administered except by order of the Bishop. vid. S. Ignatius's Epistle to the Smyrnæans, §. 8. Hence there was a Baptistery only in the Church in which he had his seat." Fell in loc.

in the place of Gods, which serve man according to the disposition and commandment of God.

Having put down Idols, and manifested the truth concerning the elements, we are to shew, 2. that the Lord alone is to be worshipped.

We must next add, 3. what is the commination of God against them, who sacrifice to Idols.

Further we must shew, 4. that God doth not readily pardon idolaters; 5. and that God is so wrathful against idolatry, that He hath even commanded them to be killed, who entice to offer sacrifice and serve Idols.

It must be added after this, 6. that having been redeemed and made alive by the blood of Christ, we ought to account of nothing before Christ, because neither did He account of any thing before us; preferring for our sakes, evil things to good, poverty to riches, servitude to dominion, death to immortality. That we on the other hand, when we are in our sufferings, are giving preference to the riches and delights of Paradise over poverty in this world; to dominion and an eternal kingdom, over the slavery of the present time; to immortality over death, to God and Christ, over the Devil and Anti-Christ.

It must be conveyed also, 7. that they who have been snatched from the jaws of the Devil, and set free from the chains of this world, if they find themselves in straits and tribulations, must not suffer themselves to lapse back to the world, and lose what they have become.

8. Rather, that we must press on in faith and virtue, and in the perfecting of heavenly and spiritual grace, that we may be able to attain unto the palm and crown.

9. For that tribulations and persecutions come to pass, to the end we may be proved.

10. Neither are injuries, and pains of persecution to be dreaded; for greater is the Lord to protect, than the Devil to assail.

And that no man may be affrighted and troubled at the tribulations and persecutions which we suffer in this world, we must shew, 11. that it was before prophesied, that the world would hold us in hatred, and would stir up persecutions against us, and that by the event of these things coming to pass, the truth of the divine promise is displayed,

TREAT. XIII. in respect of recompenses and rewards hereafter to follow. And that no new thing is befalling Christians, since from the beginning of the world the good have been sufferers, and righteous men oppressed and slain by the unrighteous.

It must be laid down in the last place, 12. what hope and what reward awaits the righteous and the Martyrs, after the conflicts and passions of this present time. And that we shall receive more in the recompensing of our passion, than what we endure in our very passion here.

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1. That those Idols are no Gods, which man makes for himself; and that neither are the elements to be worshipped in the place of Gods, which serve man according to the disposition and commandment of God.

Ps. 134. [135.] 15—18. Ps. 114. [115.] 4—8. It is shewn in the hundred and thirteenth Psalm; *The Idols of the heathen are silver and gold, the work of men's hands; they have mouths, and speak not; eyes have they, and they see not; they have ears, and hear not, neither is there breath in their mouths. Let them that make them become like unto them.* Likewise in the Wisdom of Solomon; *They counted all the Idols of the heathen to be Gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go. For man made them, and he that borrowed his own spirit fashioned them: but no man can make a God like unto himself. For being mortal, he worketh a dead thing with wicked hands; for he himself is better than the things which he worshippeth; whereas he lived once, but they never.* Likewise in Exodus; *Thou shalt not make unto thee an Idol, neither the likeness of any thing.* Likewise in Solomon concerning the elements; *Neither by considering the works did they acknowledge who was the workmaster; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the sun, or the moon, to be the Gods which govern the earth. On account of whose beauty if they thought this, let them know how much more beautiful is their Lord than they; or if they admired their powers and operations, let them understand by them,*

Wisd. 15, 15—17.

Ex. 20, 4.

Wisd. 13, 1—4.

that He that made these mighty things, is mightier than they.

2. That the Lord alone is to be worshipped.

It is written in Deuteronomy, *Thou shalt worship the Lord thy God, and Him only shalt thou serve.* Likewise in Exodus; *Thou shalt have no other Gods besides Me.* Likewise in Deuteronomy; *See that I am He; and there is no God besides Me; I will kill, and I will make to live; will wound, and I will heal; neither is there any that can deliver out of My hands.* Likewise in the Apocalypse; *And I saw another Angel fly in the midst of heaven, having the everlasting Gospel, to preach over the earth, and over all nations, and kindreds, and tongues, and people; saying with a loud voice, Fear God rather, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and all that therein is.* So also the Lord in the Gospel makes mention of the first and second commandment, saying, *Hear, O Israel; The Lord thy God is one God; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hangeth all the Law and the Prophets.* And again; *And this is life eternal, that they may know Thee the only and true God, and Jesus Christ whom Thou hast sent.*

Deut. 6, 13. 10, 20. Ex. 20, 3. Deut. 32, 39. Rev. 14, 6. 7. Mark 12, 29—31. Mat. 22, 37—40. John 17, 3.

3. The commination of God against them who sacrifice to Idols.

In Exodus; *He that sacrificeth unto Gods, save unto the Lord only, shall be utterly destroyed.* Likewise in Deuteronomy; *They sacrificed unto Devils, and not unto God.* Likewise in Isaiah; *They worshipped Gods, whom their fingers have made, and the man was bowed down, and the great man humbled himself, and I will not forgive them.* And again; *Unto them ye have poured drink offerings, and unto them ye have offered meat offerings. For these therefore shall I not be provoked to anger, saith the Lord.* Likewise in Jeremiah; *Walk ye not after other Gods to serve them, and worship them not, and provoke Me not in the works of your hands to destroy you.* Likewise in the Apocalypse; *If any man worship the beast, and his image, and receive his mark*

Ex. 22, 20. Deut. 32, 17. Is. 2, 8. 9. Is. 57, 6. Jer. 7, 6. Rev. 14, 9—11.

TREAT. XIII. *in his forehead, and in his hand, he also shall drink of the wine of the wrath of God, which is mixed in the cup of His wrath, and shall be punished with fire and brimstone, before the eyes of the holy Angels, and before the eyes of the Lamb; and the smoke of their torments shall ascend for ever and ever. And they shall have no rest, day or night, whosoever worship the beast and his image.*

4. That God doth not readily pardon idolaters.

Moses in Exodus prays and obtains not for the people; Ex. 32. 31—33. *I beseech Thee, O Lord,* he saith, *this people hath sinned a great sin; they have made them Gods of gold. And now, if Thou forgivest them the sin, forgive it; but if not, blot me out of the book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book.* Likewise when Jeremiah entreated for the people, the Lord spoke unto him, saying, Jer. 7. 16. *And pray not thou for this people, and beseech not for them in prayer and entreaty; because I will not hear, in the time wherein they shall call upon Me, in the time of their affliction.* Ezekiel also denounces this same wrath of God, against Ezek. 14. 12—14. them who commit sin against God; *And the word of the Lord,* he saith, *came unto me, saying, Son of man, whatsoever land sinneth against Me, by committing a sin, I will stretch out Mine hand upon it, and will crush the sustenance of bread, and will send famine upon it, and will take man and beast away from it; and though these three men be in the midst of it, Noe, Daniel, and Job, they shall not deliver sons nor daughters, themselves only shall be delivered.* Likewise 1 Sam. 2. 25. in the first of Kings; *If one man offend by sin against another, they shall intreat the Lord for him; but if a man sin against God, who shall intreat for him?*

5. That God is so wrathful against idolatry, that He hath even commanded them to be killed, who entice to offer sacrifice and serve idols.

Deut. 13. 6—10. In Deuteronomy; *But if thy brother, or thy son, or thy daughter, or thy wife which is in thy bosom, or thy friend, which is as thine own soul, ask thee secretly, saying, Let us go and serve other Gods, Gods of the Gentiles, thou shalt not consent unto him, and thou shalt not hearken unto him, neither shall thine eye spare him, neither shalt thou conceal*

him; declaring thou shalt declare him; thine hand shall be upon him, first to put him to death, and afterwards the hand of all the people; and they shall stone him, and he shall die; because he hath sought to turn thee away from the Lord thy God. And again the Lord speaks and says, that neither must a city be spared, though one and all in it consent in idolatry; *Or if thou shalt hear say in one of the cities, which the Lord thy God shall give thee to dwell there, saying, Let us go and serve other Gods, which thou hast not known; thou shalt enquire diligently, and if thou shalt find that that is certain which is said, slaying thou shalt kill all which are in the city with the slaughter of the sword, and thou shalt burn with fire that city, and it shall be without habitation for ever. It shall not be built again evermore, that the Lord may be turned from the fierceness of His anger. And He shall shew thee mercy, and have compassion upon thee, and multiply thee, if thou shalt hearken to the voice of the Lord thy God, and keep His commandments.* In remembrance of which strict commandment, Mattathias slew him who had come to the altar to sacrifice. But if before the coming of Christ these commandments were kept concerning the worship of God, and the spurning of idols, how much more are they to be kept, since Christ's coming! since He, when He came, not by words alone exhorted us, but by deeds also, who after all injuries and insults, likewise suffered and was crucified, that He might teach us to suffer and die, after His example; so that man has no excuse in not suffering for Him, since He suffered for us, and whereas He suffered for the sins of others, much more ought each to be ready to bear suffering on account of his own sins. For this cause in the Gospel He utters threat, and says, *Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.* Likewise the Apostle Paul; *For if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us.* Likewise John; *Whosoever denieth the Son, the same hath not the Father; he that acknowledgeth the Son, hath both the Son and the Father.* Wherefore the Lord exhorts and stablishes us unto

Deut. 13, 12—18.

1 Mac. 2, 24.

Mat. 10, 32, 33.

2 Tim. 2, 11. 12.

1 John 2, 23.

Treat. XIII. contempt of death, saying, *Fear not them which kill the body, but are not able to kill the soul. But rather fear Him, which is able to destroy the soul and body in hell.* And again; *He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.*

Mat. 10, 28. John 12, 25.

6. That having been redeemed and made alive by the blood of Christ, we ought to account of nothing before Christ, because neither did He account of any thing before us.

Mat. 10, 37. 38. In the Gospel the Lord speaks, saying, *He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me; and he that taketh not his Cross, and followeth after Me, is not worthy of Me.* So also it is written in Deuteronomy; *Who say unto their father and mother, I have not known thee, and have not acknowledged their own children; these have observed Thy precepts and kept Thy Covenant.* Likewise the Apostle Paul; *Who shall separate us,* saith he, *from the love of Christ? Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter; nay, in all these things we conquer, through Him that loved us.* And again; *Ye are not your own, for ye are bought with a great price; glorify and carry God in your body.* And again; *He died for all, that both they which live may not henceforth live unto themselves, but unto Him which died for them, and rose again.*

Deut. 33, 9. Rom. 8, 35—37. 1 Cor. 6, 20. 2 Cor. 5, 15.

7. That they who have been snatched from the jaws of the Devil, and set free from the chains of this world, if they find themselves in straits and tribulations, must not suffer themselves to lapse back to the world, and lose what they have become.

In Exodus, the people of the Jews, prefigured after the shadow and image of our people, after that, under God its guardian and avenger, it had escaped the most hard slavery of Pharaoh and of Egypt, that is, of the Devil and of the world; unbelieving and unthankful to Godward, murmurs against Moses, in thought of the hardships of the desert and of their toil; and not understanding the divine gifts of liberty and salvation, seeks to return to that slavery of Egypt, that is, of the world, which it had been rid of; when rather it

ought to have placed trust and belief in God, since He who delivers His people from the Devil and the world, protects whom He has delivered. *Wherefore hast thou thus dealt with us,* they say, *in putting us forth out of Egypt? It had been better for us to serve the Egyptians, than that we should die in this wilderness. And Moses said unto the people, Have trust, and stand, and see the salvation of the Lord, which He will do to you to-day; the Lord Himself shall fight for you, and ye shall hold your peace.* The Lord counselling us hereof in His Gospel, and warning us against returning again to the Devil and to the world which we have renounced, and from which we have come out, says, *No man looking back, and having put his hand to the plough, is fit for the kingdom of God.* And again; *And he that is in the field, let him not return back; Remember Lot's wife.* And that no man, from any lust of these things, or fondness for his own, become slackened in his following of Christ, He saith further, *He that forsaketh not all that he hath, cannot be My disciple.*

Ex. 14. 11—14.

Luke 9, 62.

Luke17, 31. 32.

Luke14, 33.

8. That we must press on in faith and virtue, and in the perfecting of heavenly and spiritual grace, that we may be able to attain unto the palm and crown.

In Chronicles; *The Lord is with you, while ye also be with Him. But if ye forsake Him, He will forsake you.* Likewise in Ezekiel; *The righteousness of the righteous shall not deliver him, in whatsoever day he shall transgress.* Likewise in the Gospel the Lord speaks and says, *He that endureth to the end, the same shall be saved.* And again; *If ye continue in My word, ye are My disciples indeed; and ye shall know the truth, and the truth shall make you free.* Forewarning us also that we ought always to be prepared, and to stand fast, girt up in readiness, He further saith; *Let your loins be girded about, and your lamps burning, and ye yourselves like unto men, that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him. Blessed are those servants, whom their Lord when He cometh shall find watching.* Likewise the blessed Apostle Paul, that our faith may make progress, and increase, and attain unto the highest things, exhorts saying, *Know ye not, that they which run in a race,*

2 Chron. 15. 2.

Ezek.33, 12.

Mat. 10, 22.

John 8, 31. 32.

Luke 12, 35—37.

1 Cor.9, 24. 25.

TREAT. XIII. *run indeed all, but one receiveth the prize? So run, that ye may obtain; for every one that striveth for the mastery is temperate in all things. And they indeed do it to obtain a* 2 Tim. 2. 4. 5. *corruptible crown, but ye an incorruptible.* And again; *No man that warreth for God, entangleth himself with troubles of this world, that he may be able to please Him, to whom he hath approved himself. But if a man also strive for masteries, yet he is not crowned, except he fight lawfully.* And again; Rom. 12. 1. 2. *But I beseech you, brethren, by the mercy of God, that ye present your bodies a living sacrifice, holy, acceptable unto God; and be not conformed to this world; but be ye transformed by the renewing of the Spirit, that ye may prove what is that good and acceptable and perfect will of God.* And Rom. 8. 16. 17. again; *We are the children of God; and if children then heirs; heirs indeed of God, and joint-heirs with Christ; if we suffer together, that we may be also glorified together.* In the Apocalypse the same exhortation of divine preaching Rev. 3. 11. speaks, saying, *Hold that which thou hast, that another take not thy crown.* This example of perseverance and persisting is delineated in Exodus, where Moses, that he might overcome Amalek, who bare the type of the Devil, raised his outspread hands, in the sign and sacrament of the Cross[c]. Nor could he conquer the adversary, until that he persevered Ex. 17. 11—14. stedfastly, in lifting his hands without break in that sign. *And it came to pass,* he says, *when Moses held up his hands, Israel prevailed; but when he had let down his hands, Amalek grew strong. And they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, on the one side, and on the other side; and Moses' hands were made steady, until the going down of the sun. And Jesus discomfited Amalek, and all his people. And the Lord said unto Moses, Write this, that it may be a memorial in a book, and rehearse it in the ears of Jesus; for in destroying I will destroy the memory of Amalek from under heaven.*

9. That tribulations and persecutions come to pass, to the end we may be proved.

Deut. 13, 3. In Deuteronomy; *The Lord your God proveth you, to*

[c] The same interpretation is given by S. Justin, (Tryph. 111.) Theodoret, (Quæst. in Exod. 34.) &c.

know whether ye love the Lord your God with all your heart, and with all your soul, and with all your strength. And again in Solomon; *The furnace proveth the potter's vessels; and just men the trial of tribulation.* Paul likewise witnesses and speaks like things; *We rejoice in hope of the glory of God; and not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.* And Peter in his Epistle lays it down and says, *Beloved, be not surprised at the fiery heat that falleth upon you, which is for a trial unto you; and fail not, as though some strange thing happened unto you; but rejoice in all things, as often as ye partake in Christ's sufferings, that when His glory shall be revealed, ye may rejoice with gladness. If ye be reproached for the Name of Christ, happy are ye; because the Name of the majesty and power of the Lord resteth upon you; which indeed according to them is evil spoken of, but according to us is glorified.*

Ecclus. 27, 5. Rom. 5, 2—5. 1 Pet. 4, 12—14.

10. That injuries and pains of persecution are not to be dreaded; because greater is the Lord to protect, than the Devil to assail.

John in his Epistle gives proof, saying, *Greater is He that is in you, than he that is in this world.* Likewise in the hundred and seventeenth Psalm; *I will not fear what man may do unto me; the Lord is my helper.* And again; *These in chariots and these in horses, but we will glory in the Name of the Lord our God. Their feet are shackled, and they are fallen; but we are risen and stand upright.* And the Holy Ghost yet more strongly teaching and shewing, that the host of the Devil is not to be dreaded, and that if the enemy declare war against us, rather our hope stands in that war itself, and that by such a combat the righteous attain to the reward of the abode of God, and of eternal salvation, doth in the twenty-sixth Psalm set forth and say, *Though an host were set in array against me, my heart shall not be afraid; and though there rose up war against me, in it will I put my hope. One desire have I desired of the Lord, this will I require; that I may dwell in the house of the Lord all*

1 John 4, 4. Ps. 117, [118] 6. Ps. 19, [20] 7, 8. Ps. 26, [27] 3, 4.

TRACT. XIII. *the days of my life.* Likewise in Exodus divine Scripture declares, that by tribulations we are rather multiplied and
Ex. 1. 12. increased; thus saying, *And the more they afflicted them, the more they multiplied and grew.* And in the Apocalypse the
Rev. 2. 10. divine protection is promised in our sufferings; *Fear none of those things,* saith he, *which thou shalt suffer.* Nor doth any other promise to us security and protection, than He, who by
Is. 43. 1—3. Esaias the Prophet speaks and says, *Fear not, for I have redeemed thee, and called thee by thy name; thou art Mine. And if thou passest through the water, I am with thee, and the rivers shall not overflow thee; and if thou passest through the fire, thou shalt not be burned, and the flame shall not burn thee; for I the Lord thy God, the Holy One of Israel, am He that maketh thee safe.* Who in the Gospel also promises that divine aid shall not be wanting to the servants
Mat. 10. 19. 20. of God, in persecutions, thus saying, *But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which*
Luke 21. 14. 15. *speaketh in you.* And again; *Settle it in your hearts, not to meditate before what ye shall make answer; for I will give you a mouth and wisdom, which your adversaries shall not be able to resist.* Even as in Exodus to Moses delaying and
Ex. 4. 11. 12. fearing to go to the people, God speaks thus, saying, *Who hath given a mouth to man? or who maketh stammering, and deaf? and who the seeing and the blind? Have not I the Lord? Now therefore go, and I will open thy mouth, and teach thee what thou shalt say.* Nor is it a hard thing for God to open the mouth of a man devoted to Himself, and to inspire constancy and boldness of speech into His confessor, who in Numbers made even a she-ass to speak, against the Prophet Balaam. Wherefore in persecutions let none take thought what peril the Devil threatens, but verily let him consider, what aid God gives; let not human assailance weaken the mind, but let God's protection make reliance strong; since every man according to the promises of the Lord, and the merits of his faith, so much receives from the aid of God, as he believes himself to receive; nor can the Almighty be unable to grant, except the faith of the receiver be sickly and fail.

11. That it was before prophesied, that the world would hold us in hatred, and would stir up persecutions against us; and that no new thing is befalling Christians, since from the beginning of the world, the good have been sufferers, and righteous men oppressed and slain by the unrighteous.

The Lord in the Gospel forewarns and foredeclares, saying, *If the world hate you, know that it hated Me first. If ye were of the world, the world would love what was its own;* John 15, 18—20. *but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted Me, they will also persecute you.* And again; *The hour will come, that whosoever killeth you, will think that he doeth God service. But this will they do, because they have not known the Father nor Me. But these things have I told you, that when the hour shall come, ye may have them in remembrance, that I told you of them.* John 16, 2—4. And again; *Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.* John 16, 20. And again; *These things I have spoken unto you, that in Me ye may have peace; but in the world ye shall have tribulation; yet be of good cheer, because I have overcome the world.* John 16, 33. And when He was asked by His Disciples, concerning the sign of His coming and of the end of the world, He answered and said, *Take heed that no man deceive you; for many shall come in My Name, saying, I am Christ, and shall deceive many. And ye shall begin to hear of wars and rumours of wars, see that ye be not troubled; for these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes and pestilences, in all places; but these things are the beginnings of travails. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations, for My Name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved. And this Gospel of the Kingdom* Mat. 24, 3—31.

TREAT. XIII. *shall be preached in all the world, for a witness to all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, standing in the holy place, (whoso readeth, let him understand,) then let them which be in Judæa flee into the mountains; and let him which is in the housetops not come down to take any thing out of the house; and let him which is in the field, not return back to take away his clothes. But woe unto them that are with child, and to them that give suck in those days. But pray ye, that your flight be not in winter, neither on the Sabbath-day. For there shall be great tribulation, such as was not since the beginning of the world unto this time, neither shall be; and except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or Lo, there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs, and wonders, to deceive, if it were possible, the very elect. But take ye heed; behold, I have told you all things before. Wherefore, if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be. Wheresoever the carcase is, thither will the eagles be gathered together. But immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of heaven, with great power and glory. And He shall send His Angels with a great trumpet, and they shall gather together His elect from the four winds, from the ends of heaven even unto the utmost points thereof.* Neither are those new or sudden things, which are now befalling Christians, seeing that the good and righteous, who are dedicated to God in the law of innocency and the fear of true religion, ever walk in the difficulty of a narrow path, amid tribulations and injuries, and the heavy and manifold endurances of hatred exercised

against them. Thus in the immediate beginning of the world, righteous Abel the first was killed by his brother, and Jacob exiled, and Joseph sold; King Saul persecuted the tender-hearted David, and King Ahab endeavoured to oppress Elias, who constantly and bravely asserted the majesty of God; Zecharias the Priest was slain between the Temple and the altar, himself made a victim in that place, where he was wont to offer up victims to God. So many martyrdoms of the righteous have in truth been celebrated, so many examples of faith and virtue have been set forth unto the times to come. The three children, Ananias, Azarias, Misael, in age compeers, in love concordant, in faith stedfast, in virtue constant, stronger than the flames and pains that pressed them, cry out and say, that God alone they serve, alone know, alone worship; *King Nabuchodonosor, we have not need to answer thee concerning this matter. For the God whom we serve is able to deliver us out of the burning fiery furnace; and He will deliver us out of thine hands, O King. And if not, be it known unto thee, that we serve not thy Gods, and worship not the golden image which thou hast set up.* Dan. 3, 16—18. And Daniel devoted to God, and full of the Holy Ghost, exclaims and says, *I worship nothing but the Lord my God, who hath created the heaven and the earth.* Bel and the Dragon, ver. 5. Tobias also though under regal and tyrannical servitude, yet in thought and spirit free, holds fast his confession unto God, and sublimely preaches the virtue and majesty of God, thus saying; *In the land of my captivity do I confess to Him, and declare His might in a sinful nation.* Tobit 13, 6. And what read we in the Maccabees, of seven brethren, compeers alike in birth and virtues, and filling up the number seven, by the sacrament of a full perfection? Seven brethren, conjoined so in martyrdom, as the first seven days in the divine appointment, having in them seven thousands of years; as the seven Spirits and the seven Angels, which stand and go in and out before the face of God; and the seven-fold lamps in the Tabernacle of witness; and seven golden candlesticks in the Apocalypse; and the seven columns in Solomon, upon which Wisdom builded her house; equally here were there brethren in number seven, embracing in the amount of their number the seven Churches; as likewise in the first book of Kings we read, that the barren hath borne seven. And in Isaiah,

vid. supr. iii. i. 20.

vid. supr. Preface.

TREAT. XIII. seven women lay hold on one man, whose name they desire to be invoked upon them; and the Apostle Paul, who makes mention of this appointed and fixed number, sent Epistles to seven Churches. And in the Apocalypse, the Lord directs His divine commands and heavenly instructions to seven Churches, and to their Angels, the number which here is found in the brethren, that so a designed appointment might have its fulness. To the seven children there evidently is conjoined also, their Mother, the origin and root; which afterwards bare seven Churches, herself having been founded first and alone, by the voice of the Lord, upon a Rock. Nor is it nothing, that in their passions, the Mother only is with her children; for Martyrs who attest themselves the sons of God in passion, are now no more accounted as from any Father but God; as in the Gospel the Lord teaches, saying, *Call no man your Father upon the earth, for One is your Father, which is in heaven.* But what outspeakings of confession did they utter forth! how glorious, how great manifestations of faith did they yield! The king Antiochus their enemy, yea in Antiochus Antichrist figured, sought to defile with the contamination of swine's flesh the mouths of Martyrs glorious and unconquered in the spirit of Confession, and when he had heavily scourged them with rods, and could prevail nothing, commanded iron plates to be made hot; these having been heated and surrounded with fire, he ordered him who had spoken first, and who had rather provoked the king by the constancy of virtue and faith, to be brought nigh and scathed, that tongue having first been pulled out and cut off, which had been making confession of God; which fell the more gloriously to the Martyr; for the tongue which confessed the Name of God ought itself the first unto God to depart. Next in the second more poignant pains having been invented, before torturing his other members, he pulled off the skin of his head with the hair, in hatred which had a meaning. For since Christ is the head of the man, and God the head of Christ, he who lacerated a Martyr's head, in his head dealt persecution against God and Christ. But he being of good cheer in his Martyrdom, and promising himself the reward of resurrection from God's repayment, exclaimed and said, *Thou indeed furiously destroyest us out*

Petram, *Fell.* Petrum, *Balus.* vid. supra, p. 134. *note.*

Mat. 23, 9.

2 Mac. 7, 9.

of this present life; but the King of the world shall raise us up, who have died for His laws, unto the resurrection of life for ever. The third when he was required put out his tongue soon; for he had now learnt from his brother to despise the pain of his tongue being cut out; his hands too he courageously held out to be cut off, greatly blessed in such a manner of penalty, to whom belonged in the stretching forth of his hands for punishment, to imitate the form of the Lord's passion. Moreover also the fourth with equal bravery despising torments, and smiting down the king by the answer of his heavenly voice, exclaimed and said, *It is better, being put to death by men, to look for hope from God to be raised up again by Him; for to thee there shall be no resurrection to life.* 2Mac.7, 14. The fifth, besides that he trampled by strength of faith upon the bloodshedding of the king, and his hard and manifold torments, animated too by the Spirit of Divinity to the foreknowledge and acquaintance of future things, prophesied to the king the kindled wrath of God, and the vengeance that should speedily follow; *Having power over men,* said he, *though thou beest corruptible, thou doest what thou wilt. Yet think not that our nation is forsaken of God. Abide, and behold His great power, how He will torment thee and thy seed.* 2Mac.7, 16. What aiding was this to the Martyr, how great a comfort, in his sufferings to be thinking not of his own torments, but to be uttering forth the penalties of his torturer! vid. xi. 15, 16. But in the sixth, not his bravery alone, but his humility is likewise to be commemorated. Nothing to himself did the Martyr claim, vaunted not the honour of his confession in words of pride, rather to his own sins ascribed it, that he suffered persecution from the king; but made it of God, that he should be avenged afterward. He taught that Martyrs are modest, are confident that they will be avenged, but make no vaunting in their passion; *Be not,* said he, *deceived without cause, for we suffer these things for ourselves, having sinned against our God. But think not thou that thou shalt escape unpunished, having taken in hand to strive against God.* 2Mac.7, 18. The admirable Mother also, who, unbroken by weakness of her sex, and unmoved in the multitude of her bereavement, was the cheerful spectator of her dying children, counting it not punishment in her dear ones,

TREAT. XIII. but glory, and giving as great testimony to God in the courage of her eyes, as her sons gave in the tortures and sufferings of their limbs; when after six had been punished and slain, one remained of the brethren, to whom the king gave offer of riches and dominion, and many things, that his cruel and savage nature might be refreshed with the satisfaction of gaining conquest over this one, and claimed of the Mother, to make entreaty of her son, that so both might fall away together,—she did indeed make entreaty, but as became a Mother of Martyrs, as became one, whose thoughts were toward the law and toward God; as became one, whose love for her children was severe rather than indulgent. She made entreaty to him, but it was, that he would confess God; she made entreaty, that a brother would not part from his brethren, in the fellowship of praise and glory; then only accounting herself the Mother of seven sons, when it became her lot to have borne seven sons, not to this world, but to God. Arming him and strengthening him therefore, and bearing her son now by a happier birth, *My son*, she said, *have pity upon me, that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age. I beseech thee, my son, look upon the heaven and the earth, and having beheld all things that are therein, consider that God made them of things that were not, and the race of man likewise. So shall it be, that thou fear not this tormentor, but being worthy of thy brethren take thy death, that in the same mercy with them, I may receive thee again together with thy brethren.* Great was the Mother's praise in her exhortation unto valour; greater in her fear of God, and truth of faith, in that she claimed nothing for herself and her son, by reason of the honour of six Martyrs, neither thought that the prayer of his brethren would avail to save him, had he made denial; rather she persuaded him to be partaker of their passions, that in the day of judgment, he might be found with his brethren. After this, the Mother also dies with her children, for neither was any thing else befitting, than that she who had given birth to Martyrs, and made them, should be joined with them in the fellowship of glory; and that whom she had sent up to God, herself should follow. And that none embrace the unrighteous boon of deceivers,

2Mac.7, 27.

vid.supr. vi. 12. note i.

when the occasion of being dishonest is offered him, through certificate or any other means, let Eleazar too be named, who, when means were offered him by the ministers of the king, by bringing flesh which it was lawful for him to eat, of pretending, (that so the king might be deceived,) to eat what was proffered from among sacrifices and unlawful food; refused to consent in this deception, saying, that it became neither his age, nor his noble station, to pretend a thing, by which others would be offended, and drawn into error, thinking that Eleazar, being ninety years old, had gone into the manner of strange men, leaving and betraying the law of God: and that it was not worth while to make gain of the brief moments of life, and thereby incur the eternal penalties of an offended God. And he having been long tormented, and now in extremity, while dying amid stripes and tortures, groaned and said, *O Lord, that hast the holy knowledge, it is manifest, that whereas I might be delivered from death, I endure most sore pains in body, by being beaten with stripes; but in soul, because I fear Thee, I am well content to suffer these things.* Of a surety, his sincere faith, and virtue perfect and fully pure, had no thought for King Antiochus, but for God the Judge; and knew that it could not profit him for salvation, if he played deception with man, since God, who is Judge of our conscience, and is only to be feared, can never be sported with, nor deceived. If then we likewise live devoted and surrendered to God, and take our path on the ancient and holy footsteps of the righteous, let us go on through the evidences of suffering, the same testimonies of passion, herein accounting the glory of these days the greater, that while the number of those former examples may be reckoned, Christian Martyrs, in their mounting abundance of virtue and faith, are without number; as the Apocalypse bears witness, and says, *After these things I beheld a great multitude, which no man could number, of every nation, and of every kindred and people and tongue, standing before the throne and before the Lamb, and they were clothed with white robes, and palms were in their hands; and they said with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb. And one of the Elders answered, saying unto me, Who are those which are arrayed in white robes,*

libelli vid. vi. 17.

2Mac.6, 30.

Rev. 7, 9—15.

Treat. XIII. *and whence came they? And I said unto him, My Lord, thou knowest; and he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple.* But if the assemblage of the Christian Martyrs is shewn and proved to be so great, let no man think it a difficult or arduous thing to become a Martyr, when he sees that the multitude of Martyrs cannot be numbered.

12. What hope and reward awaits the righteous and the Martyrs, after the conflicts and passions of this present time.

By Solomon, the Holy Spirit hath shewn and forecautioned us, saying, *And though they suffered torments in the sight of men, their hope is full of immortality. And having been in few things chastised, they shall be in many rewarded, for God tried them, and found them worthy of Himself. As gold in the furnace hath He tried them, and received them as whole burnt offering; and in its season their visitation will be. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.* Wisd. 3, 4—8. Likewise in the same our avenging is described, and the repentance of them that persecute and assail us is declared. *Then,* he saith, *shall the righteous stand in great boldness before such as have afflicted them, and put to nought their labours; when they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of their unexpected salvation, saying among themselves in repentance, and groaning for anguish of spirit, These are they, whom we had sometimes in derision, and a proverb of reproach. We fools counted their life madness, and their end to be without honour: how are they numbered among the children of God, and their lot is among the Saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us; and the sun rose not upon us. We have been wearied in the way of wickedness and perdition, and have gone through hard deserts, and have not known the way of the Lord. What hath pride profited us? or what hath the vaunting of riches brought us? All those things are* Wisd. 5, 1—9.

passed away like a shadow. Likewise in the hundred and fifteenth Psalm the price and reward of passion is manifested; *Precious*, he says, *in the sight of the Lord, is the death of His Saints.* Likewise in the hundred and twenty-fifth Psalm, the sadness of conflict and the joy of repayment is expressed; *They*, he says, *that sow in tears, shall reap in joy. Walking they walked and wept, casting their seeds; but coming they shall come with rejoicing, bearing their sheaves.* And again in the hundred and eighteenth Psalm; *Blessed are those that are undefiled in the way, and that walk in the law of the Lord. Blessed are they that search His testimonies, that seek Him with the whole heart.* Likewise the Lord in the Gospel, Himself the Avenger of our persecution, and the Repayer of our suffering; *Blessed*, He saith, *are they which suffer persecution for righteousness sake, for theirs is the kingdom of heaven.* And again; *Blessed are ye, when men shall hate you, and shall separate you from their company, and cast you out and revile your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy, for behold your reward is great in heaven.* And again; *Whosoever will lose his life for My sake, the same shall save it.* Nor is it only the reproached and slain, that the rewards of the divine promise await; but even though actual passion have never been suffered by true believers, and meanwhile their faith has continued perfect and unconquered, and the Christian, despising and surrendering all things, approves himself a follower of Christ, he too is accounted of Christ among the Martyrs, according to His promise and word; *There is no man that leaveth house, or land, or parents, or brethren, or wife, or children, for the kingdom of God's sake, but he shall receive seven times so much in this present time, but in the world to come life everlasting.* Likewise in the Apocalypse He saith the same thing; *And I saw*, He saith, *the souls of them that were slain for the Name of Jesus and the Word of God;* and when He had placed them that were slain in the first place, He further said, *and they which had not worshipped the image of the beast, neither had received his mark upon their forehead or in their hand;* all these he gathers together, as seen by him in one place, and says, *and they lived and reigned*

Ps. 115, [116] 15.
Ps. 125, [126] 5. 6.
Ps. 118, [119] 1. 2.
Mat. 5, 10.
Luke 6, 22. 23.
Luke 9, 24.
Luke 18, 29. 30.
Rev. 20, 4. 5.

Isaac. XIII. *with Christ.* He saith that all live and reign with Christ, not only who were slain, but whosoever standing fast in the firmness of their faith, and in the fear of God, worshipped not the image of the beast, and consented not in his deadly and sacrilegious edicts.

2 Cor. 12, 2-4. The blessed Apostle Paul, who being by the divine good pleasure carried up into the third heaven and into Paradise, bears witness that he heard unspeakable words; who glories that he saw Jesus Christ by a faith not without sight; who delivers that which he both learnt and saw, in a more entire truth of assurance, says, *The sufferings of this present time, are not worthy to be compared with the coming glory which shall be revealed in us.* Who then does not labour with all his strength to attain to so great glory, that he may be made the friend of God, and presently be in joy with Christ? that after penalties and torments on earth, he may reap divine rewards? If to the soldiers of this world it is a glorious thing, when they have conquered the enemy, to return triumphant into their country; how far better and greater is the glory, having conquered the Devil to return triumphant into Paradise, and wherefrom Adam was cast out for sin, thither with the overthrow of his subduer, to carry in the trophies of victory? to offer to God the gift He most accepts, faith uncorrupt, virtue of spirit unfailing, praise of devotion full of honour? to be His companion, when He enters upon His way to take vengeance of His enemies? to stand beside Him, when He sits in judgment? to be made coheir of Christ? to be equal to Angles? with Patriarchs, with Apostles, with Prophets, to rejoice in the possession of the heavenly kingdom? These thoughts what persecutions can conquer, what torments can subdue them? The mind that is grounded in religious meditations abides in strength and stedfastness; against all terrors of the Devil and threats of the world, that spirit abides unshaken, which has its strength from a sure and solid faith in the things to come. In persecutions, earth is shut, but heaven opens; Anti-Christ threatens, but Christ protects; death enters, but immortality ensues; in our destruction the world is taken from us, in our restoration Paradise is awarded; the life of time is quenched, the life of eternity accomplished. What dignity and what

Rom. 8, 18.

safety is it, to go forth hence in joy; among afflictions and straits to go forth with glory! In a moment to close the eyes which had been looking upon men and earth, and to open them at once, where God and Christ are seen! How fleet the transit into joy! Suddenly snatched from earth, to be placed in the realms of heaven! These things we ought to embrace in our mind and thoughts; on these to meditate day and night. If the soldier of God be thus found, when persecution meets him, his valour, prompt to battle, will not be able to be conquered. Or if his summons call him sooner away, a faith that had become ready for Martyrdom will not be without reward. Without the penalty of delay the reward will be rendered by God the Judge; in persecution the crown is with the warrior, and in peace with the true heart.

sine damno temporis.

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WITH NOTICES OF THE RESPECTIVE FATHERS, AND BRIEF NOTES BY THE EDITORS,
WHERE REQUIRED, AND SUMMARIES OF CHAPTERS AND INDICES.

EDITED BY

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Fellow of Oriel College.

A PUBLICATION, answering to the above title, appeared to the Editors calculated to answer many and important ends, and to supply considerable wants, some peculiar to our own Church and times, others more general.

Their chief grounds for thinking it very desirable were such as the following:—

1. The great intrinsic value of many of the works of the Fathers, which are, at present, inaccessible, except to such as have large libraries, and are *familiar* with the languages in which they are written; and this the more, since a mere general acquaintance with the language will not enable a person to read with ease many of the Fathers. E. g. Knowledge of Latin alone will not suffice to read Tertullian: and in cases less strong, ecclesiastical language and peculiarity of style will often present considerable difficulties at first.

2. The desirableness of bringing together select works of different Fathers. Many who would wish to become acquainted with the Fathers, know not where to begin; and scarcely any have the means to procure any great number of their works. Editions of the *whole* works of a Father, (such as we for the most part have,) are obviously calculated for divines, not for private individuals: they furnish more of the works of each Father than most require, and their expense precludes the acquisition of others.

3. The increased demand for sacred reading. The Clergy of one period are obviously unequal to meet demands so rapid, and those of our day have additional *hindrances, from* the great increased amount of practical duties *Where so much is to* be produced, there is of necessity great danger that

much will not be so mature as, on these subjects, is especially to be desired. Our occupations do not leave time for mature thought.

4. Every body of Christians has a peculiar character, which tends to make them look upon the system of faith, committed to us, on a particular side; and so, if they carry it on by themselves, they insensibly contract its limits and depth, and virtually lose a great deal of what they think that they hold. While the system of the Church, as expressed by her Creeds and Liturgy, remains the same, that of her members will gradually become contracted and shallow, unless continually enlarged and refreshed. In ancient times this tendency was remedied by the constant living intercourse between the several branches of the Catholic Church, by the circulation of the writings of the Fathers of the several Churches, and, in part, by the present method--translation. We virtually acknowledge the necessity of such accessions by our importations from Germany and America; but the circumstances of Germany render mere translation unadvisable, and most of the American Theology proceeds from bodies who have altered the doctrine of the Sacraments.

5. The peculiar advantages of the Fathers in resisting heretical errors, in that they had to combat the errors in their original form, before men's minds were familiarized with them, and so risked partaking of them; and also in that they lived nearer to the Apostles.

6. The great comfort of being able to produce, out of Christian antiquity, refutations of heresy, (such as the different shades of the Arian:) thereby avoiding the necessity of discussing, ourselves, profane errors, which, on so high mysteries, cannot be handled without pain, and rarely without injury to our own minds.

7. The advantage which some of the Fathers (e. g. St. Chrysostom) possessed as Commentators on the New Testament, from speaking its language.

8. The value of having an ocular testimony of the existence of Catholic verity, and Catholic agreement; that truth is not merely what a man *troweth;* that the Church once was one, and spake one language; and that the present unhappy divisions are not necessary and unavoidable.

9. The circumstance that the Anglican branch of the Church Catholic is founded upon Holy Scripture and the agreement of the Universal Church; and that therefore the knowledge of Christian antiquity is necessary in order to understand and maintain her doctrines, and especially her Creeds and her Liturgy.

10. The importance, at the present crisis, of exhibiting the real practical value of Catholic Antiquity, which is disparaged by Romanists in order to make way for the later Councils, and by others in behalf of modern and private interpretations of Holy Scripture. The character of Catholic antiquity, and of the scheme of salvation, as set forth therein, cannot be appreciated through the broken sentences of the Fathers, which men pick up out of controversial divinity.

11. The great danger in which Romanists are of lapsing into secret infidelity, not seeing how to escape from the palpable errors of their own Church, without falling into the opposite errors of Ultra-Protestants. It appeared an act of especial charity to point out to such of them as are dissatisfied with the state of their own Church, a body of ancient Catholic truth, *free from* the errors, alike of modern Rome and of Ultra-Protestantism.

12. Gratitude to ALMIGHTY GOD, who has raised up these great lights *in the Church* of Christ, and set them there for its benefit in all times.

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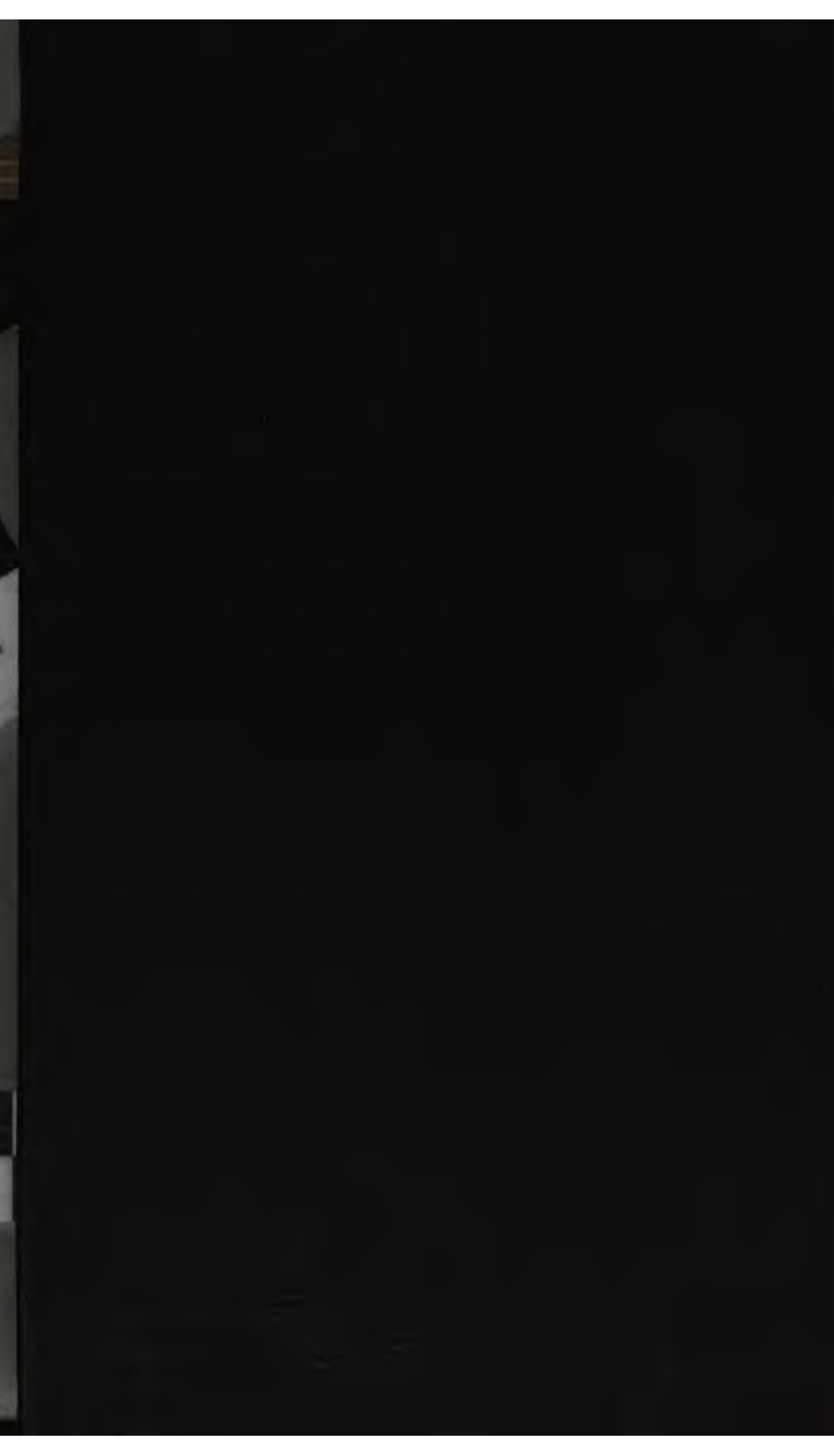
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